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Christian Unity League.
The equality of all
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THE EQUALITY OF ALL CHRISTIANS BEFORE GOD

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THE EQUALITY OF ALL CHRISTIANS BEFORE GOD

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A RECORD OF THE
NEW YORK CONFERENCE
OF THE
CHRISTIAN UNITY LEAGUE
HELD AT
ST. GEORGE'S CHURCH, NEW YORK CITY

With an Introduction by
PETER AINSLIE

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THE EQUALITY OF ALL CHRISTIANS BEFORE GOD

INTRODUCTION

We are approaching the greatest period of advance in the world's history. The human mind never before so eagerly looked forward. By the adventures of scientists, statesmen, educators, and business men the world is becoming increasingly unified. The League of Nations, the World Court, and the outlawry of war are powerful factors for the development of international understanding and appreciation. Political movements like these and scientific, educational, and commercial organizations and interchanges, which have centuries of growth back of them, are responsible for the rise in the world of such strong thought currents for good will that are affecting all the relations of human life.

It would have been well for the churches if they had led in these adventures toward world reconciliation. That goal was no doubt embraced in the original purpose of Christianity and its proclamation of good will toward all mankind. But theological divisions, which arose and became too common in the experience of the church, quite obscured this primary office of Christianity. Every communion now, however, is awake to the fact that its group fellowships are far more human and practical than theological. This awakening is leading to a new understanding of Christian relations. When long long ago the church became an adjunct to the state, which it has, more or less, maintained ever since, it compromised the human relations of Christianity far more than it realized. The churches, in adopting the conscience of the state as their conscience in determining their attitude toward other nations and peoples, even to the extent of blessing wholesale murder in war at its behest, and accepting schisms over theological differences as their normal condition, further broke the bonds of brotherhood in Christendom. Thus they became spiritually weak and lost the power of initiative and adventure. Nevertheless, to-day the churches are responding to the influence of great currents of reconciliation and showing abundant indications of concern for brotherhood.

Jesus prayed for the unity of his disciples and laid down the principle that love for one another is the evidence of discipleship. Paul condemned division in the Corinthian church, saying, "Brothers, for the sake of our Lord Jesus I beg you all to drop these party-cries." He withheld from them the term "spiritual" and called them "worldlings." So, too, the competitive Christendom, characterized by party-cries that we now have, is a worldly institution, by whatever name it may be called. Large spiritual possibilities are denied the followers of Christ and will be so long as there is one group in Christendom going its separate way and acting antagonistically toward other Christians. The most remote division must be brought into accord with the great body of Christians before these larger spiritual possibilities referred to here can be realized by any of us.

There has hardly been a time in the history of Christendom without its witnesses for this principle. In spite of definite ameliorations as the result of these agitations, divisions have continued to multiply but the atmosphere of a most hopeful day is now here. Perhaps the sacramentalist and the sacramentarian represent the most extreme positions to-day, but even divisions based on these positions are not to be regarded, by any means, as incapable of adjustment. For the present, however, we must think principally in terms that have to do with the healing of the multiplicity of divisions among Protestants. At the same time none of us can think in terms of unity without including the whole church ultimately. But a fairly well expressed unity, including equality and brotherhood, must come among Protestants before we can expect adjustment to take place with those more remote positions. This is the judgment not only of most Protestants but of some editorial writers among Roman Catholics and other non-Protestant communions.

In the course of little more than two decades of history, federation has been generally adopted among Protestants in most countries. It is a social approach along the line of least resistance. There is no good reason why every Protestant should not whole-heartedly support federation. The basis of coöperation it offers is so broad that any Christian can take part in its activities. The Stockholm Conference on Life and Work of 1925 brought together Christians from all continents, representing numerically a little more than half of Christendom. They seek to unite the churches in common, practical work, and in a demand that the principles of the gospel be applied to the solution of contemporary, social and international problems. Their conferring together might be classified as another expression of federation, extending, indeed, in this instance, beyond the bounds of Protestantism.

The Faith and Order movement which has to do primarily with the creeds and the priesthood of the church is theological and ecclesiastical in its approach. It has received the support of all of the communions of Christendom except the Roman Catholics and some few Protestant communions. The Lausanne Conference of 1927 was held under its auspices. Even those who do not give primary emphasis to the creeds and the priesthood need to appreciate these positions better and such conferences will help to that end.

There are other Christian unity movements dealing with various expressions of Christian unity. Some have culminated in unions, like those in Canada and Scotland; others are under discussion, like those in India and other countries; and still others are dealing with Christian unity in general terms, but all contribute something toward understanding and appreciation.

The rise of the Community churches, without any central organization to foster their increase, or any special leadership, is one of the most significant movements of the times. From a few instances of small local churches combining here and there, only a few years ago, some consisting of several communions in one place, and in another, of different communions under a somewhat different agreement, but all under the common desire for Christian coöperation, they now number more than sixteen hundred churches with some outstanding men in their pulpits. In the same period the Congregationalists and Christians have ventured upon a merger of the two communions, thus becoming the pioneers in denominational amalgamations in the Christianity of the United States. Both had borne witness to the need of a united Christendom in their respective fields for many years. Consequently, when the approaches were made, each to the other, such minor difficulties remained in the way that the merger of the two communions was easily accomplished.

There are large indications of a rising sentiment, however, in all churches favorable to the unity of our Lord's followers far beyond what finds expression in the official pronouncements of the communions. The Christian Unity League has arisen spontaneously to act as its special spokesman. It has become what it is without being so engineered. It is more interested in the passion for unity and its expression than in organizing ways and means for the attainment of unity. Ways and means will take care of themselves if the passion and expression are kept free. It believes that spirit must have priority over organization and so it has a loose organization purposely. It prefers to remain a movement rather than an organization, so that it may easily include all varieties of Christians in its fellowship. It does not run parallel to any other movement or organization and is the rival of none, but values whatever contributions any of them make and studies them all sympathetically.

The League represents a religious approach to Christian unity. It seeks to interpret our relations to each other in the terms of Christ's saying that "one is your teacher and you are all brothers." Brotherhood must be lifted high out of its torn and disfigured concealment and blazoned again in the conscience of Christendom. The League realizes that brotherhood has been buried under centuries of theological and ecclesiastical débris, but it also realizes that Christianity cannot function as the religion which it professes to be unless brotherhood between its constituents is evident in the eyes of the world. All Christians are brothers in Christ.

The fact that the churches deny this by the divisions among them raised by denominational barriers has brought Christianity to the brink of ruin. Long ago Christ said, "A house divided against itself cannot stand."

The League is a fellowship composed of individual Christians in various churches who seek fellowship with all other Christians in all churches. Other movements for Christian coöperation and Christian unity carry on their negotiations with the heads of the various communions and function through officially appointed delegates. That is a necessary approach. The Christian Unity League deals with individuals and is, therefore, unofficial and free—equally important and necessary.

While the League does not seek to force its views upon anybody, it is not afraid to proclaim them from the housetop and trust to common sense for their acceptance. Every member seeks to foster in himself affection for every Christian, however widely separated he may be from that Christian by the traditional barriers of his communion; but, at the same time, he desires through the League to work for the removal of those man-made traditions that have been thrown up to keep Christians apart. The toleration of these barriers is the sin of the churches, and this sin has got to be forsaken before brotherhood can ever be practiced among Christians. Multitudes of Christians are already deeply upset by the incongruity between claiming to be followers of Christ and refusing fellowship with the brothers of Christ. The lowering of those walls of separation is going on all over the world, cautiously to be sure, but the process is under way, which encourages the hope that brotherhood will some day be actual Christian practice.

A preliminary conference of the Christian Unity League was held at the First Presbyterian Church, Baltimore, Maryland, January 12 and 13, 1928, which had been preceded by several informal meetings at the Emmanuel Protestant Episcopal Church and the First Presbyterian Church. At this preliminary conference six hundred and fifty persons enrolled for the day sessions, and the attendance doubled in the evening. Eleven states and Canada were represented. Immediately following his name on the roll the signer designated his denomination—Baptist, Catholic, Congregationalist, Christian, Disciple, Episcopalian, Evangelical, Friend, Lutheran, Methodist, Reformed, Presbyterian, United Brethren, Universalist, Unitarian, as the case might be—in all twenty-five different communions. Perhaps for the first time in history Catholics and Unitarians sat as equals with other Christians in a conference in the interest of Christian unity.

The program sought to cover the whole field of Christian unity. There were special addresses on the Federal Council, the Stockholm Conference of 1925, and the Lausanne Conference of 1927, besides others on unity in worship, in education, in the mission field and in social activities, accompanied by suggestions as to the next steps and ways toward unity, concluding with an address on the sacrament of unity.

The conference closed with the celebration of the Lord's supper. In addition to the celebrants, who represented several communions, the assistants who distributed the bread and wine to the congregation were from Baptist, Congregational, Disciple, Episcopal, Evangelical, Lutheran, Methodist, Presbyterian, Reformed, and Universalist churches.

It was an occasion of profound significance and spiritual prophecy.

Another conference was held in Kansas City, Missouri, at the Linwood Church, January 16 and 17, 1929. In spite of drizzling rain and sleety streets, twelve communions from five states were represented. It closed with the celebration of the Lord's supper.

The Christian Unity League emphasizes the fact that all Christians are equal before God. Equality is defined in a pact of reconciliation which, some little time after these conferences, was prepared and sent for approval and endorsement to many prominent Christians, Protestant and Catholic, principally those who had shown definite interest in Christian unity. Sixty-three signed readily, thirteen declined to sign for various reasons, but some of these reconsidered and did so later, and fifteen did not reply.

The pact contains three sections:

The first section is an affirmation of belief in a united Christendom, to which few would find it difficult to subscribe.

The second section is a resolution to make personal practice square with the principles of the equality of all Christians before God, a crucial point because it tends to clash with the denominational superiority complex of most of us.

The third section is a pledge of brotherhood to all Christians, the most difficult point of all because it demands action shall be taken to overcome individual prejudices and indoctrinations. This is the hardest thing to do. Here Christianity has fallen down sadly. We Christians are far from the possession of a reputation for loving each other. Even after the practice of the equality of all Christians before God has become the rule, we will still have some way to go before coming into the reality of love of the brethren.

The purpose in desiring and circulating the pact was to discover where we stood. Without hesitation it went to the root of our divisions and simply asked for an affirmation of willingness to fellowship with other Christians in public worship. It does not ask any church to abandon any creed or ordinance or order or polity, but it invites Christian individuals to make the adventure of trusting other Christians as Christians by expressing a willingness to receive them into Christ's churches and at his supper; and a like willingness to have all Christian ministers accepted as equals, regardless of differences in forms of ordination. All this seems very simple and commonplace, but it is the hurdle of denominationalism, which Christian unity must find a way of overleaping. This necessity is usually shunned or minimized in Christian unity conferences. But if we are to cease marking time in this whole business of Christian unity, we must face frankly such difficulties as these and not fear to think them through. An officially recognized movement could not do this yet. An unofficial movement, like the Christian Unity League, can and ought to do it. The day has passed when one communion may go on hoping to win over to its position all the other communions. We are all Christians. The starting point of Christian unity is the recognition of this fact.

Patterning after the political governments which have outlawed war by affixing their signatures to a solemn pact, the pact of reconciliation asks are Christians willing to sign an agreement to abandon the practice of disfellowshipping those whom Christ has received whose membership is in other organizations than their own? There is almost an element of tragedy in the necessity of asking such a question. But the question is a pertinent one. The pact was as follows:

> We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ.
>
> And we propose to recognize, in all our spiritual fellowships, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own.
>
> And, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve.

On the basis of this pact, a document which received large publicity through the press, plans were made for the New York Conference of the Christian Unity League at St. George's Protestant Episcopal Church, November 13-15, 1929, which church loaned its building to the League for a conference of three days. An invitation to participate was issued bearing the names of one hundred and thirty signers of the pact from various communions in America. The text of this invitation is found on another page, with the list of signers.

The conference brought together churchmen from as far east as Maine, as far south as North Carolina, as far west as Missouri, and as far north as Canada. It was a remarkable body in personnel. In the printed program the communions to which the participants belonged were purposely omitted in order to give priority to Christ over all communions. It was sufficient for the purposes of the Christian Unity League to know that all the participants were known in their localities and throughout the nation as followers of Jesus Christ. The subjects discussed were challenging themes. They were ably presented with unusual freedom and grace. Of several it was common remark that any one of them was worth all the time and expense of the conference. They are given in full in this volume.

The conference made brotherhood in Christ its key message. At the instance of the writer of the pact there were several slight revisions made in it in the interest of clarity. The pact, revised and now signed by thousands, is as follows:

> We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world. We, therefore, desire to express our sym-

> pathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ.
>
> We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor the privilege of participation in the observance of the Lord's supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.
>
> We pledge, irrespective of denominational barriers, to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve.

All Christians, liberals and conservatives, are invited to sign this. It is a call to supplant suspicion and aloofness by the actual practice of fellowship and love. Every signer is asked to secure other signers. The Christian Unity League is a crusade for brotherhood in the churches of our Lord.

With the exception of the removal of the scene of the celebration of the Lord's supper at the close of the conference from St. George's Church to the chapel of Union Theological Seminary, five miles away, the routine program moved as originally planned. The bishop of the Protestant Episcopal diocese of New York objected to a Presbyterian minister, who, of course, had not been episcopally ordained, acting as a celebrant of the Lord's supper in the church edifice of his diocese loaned to the League. The vestry of

St. George's Church and the Protestant Episcopal members of the Christian Unity League were sure that St. George's Church was exercising its canonical rights when it lent the building for the uses of a Christian unity conference, including the celebration of the Lord's supper. It is only fair to the Protestant Episcopal Church of America to say that in other dioceses of that church the entire program could have been carried through without the slightest hesitation. But the League yielded at once to the protest of the bishop and the communion service was observed in the chapel of Union Theological Seminary, with the Rev. Henry Sloane Coffin, president of the Seminary, as celebrant, assisted by the Rev. Karl Reiland, rector of St. George's Protestant Episcopal Church, the Rev. Robert Norwood, rector of St. Bartholomew's Protestant Episcopal Church, and the Rev. Wallace MacMullen, pastor of the Metropolitan Temple, Methodist Episcopal Church.

The incident, however, offered a valuable illumination as to where we stand in our approaches toward a united Christendom. To the ecclesiastically minded it was a cause of irritation, for it makes us wince when the rough side of our ecclesiastical or theological positions is turned up to the light, but to others it meant simply the discovery of a fact which had to be given its due weight in the future to make calculation reliable. The same thing would have occurred in the case of many churches of the Disciples and Baptists had the question been raised of receiving into membership a Christian from another of Christ's churches, who had not been baptized by immersion. So a similar protest would have arisen if the separative characteristics of other communions had been infringed.

The Christian Unity League is attempting to think in the terms of the scientific method of our time. It has respect for theories, but it is particularly interested in facts, and accepting their challenge to new adventures. The conference moved in the atmosphere of this ideal. The Rev. Charles Clayton Morrison, in *The Christian Century,* Chicago, says of it:

> "This was something definitely new in the Christian unity movement. It was an attempt to free the movement from the cumbersome method of trying to unite denominations that are not ready to unite. This method has been unfruitful because it always involved a threshing over of old theological and historical straw, and kept the essential problem from emerging into the light. The essential and primary problem of Christian unity is neither theological nor ecclesiastical. It is a problem in Christian morality. The solution of the problem will not be found in a common creed or a common polity, but in a common ethic—an ethic which reflects the mind of Christ and which will, therefore, cause the reëxamination of our churchly practices to discover whether these practices are unbrotherly and unchristian and, therefore, contrary to the mind of Christ. We shall make progress toward a united Christendom only when we cease to consider our doctrines and our orders in terms of their origin and their 'proofs' and examine the moral quality of the practices which they lead us to adopt. If under cover of our doctrines and orders we find ourselves doing things which are plainly unchristian there will be no course

open to us but to revise our practices at whatever cost to our doctrines and orders.

It was this ethical point of view which distinguished the New York conference. A formula designed to lay bare the moral implications of our sectarian practices was the basis of membership in the conference. Each participant had signed the pact which defines as the central principle of Christian unity the fact that all Christians are equal before God. . . . If God accepts and approves and blesses a Christian, a church, a ministry, who are we that we should presume to reject such a Christian, such a church, such a ministry? To do so is the essence of schism. It is a violation of the basic law of the organic body of Christ.

. . . If all Christians are equal before God, who are we—Methodists, Episcopalians, Baptists, Disciples, Lutherans and all the rest—that we should set up special creeds or rites or orders or tastes or temperaments or any such thing by which we deny in the church of God the equality which exists in the mind of God? Of course, not everybody will subscribe to the pact. There yet remain among us—though their number is rapidly and beautifully growing less—those who believe that their special brand of Christianity gives them precedence before God. But the very fact that the principle of equality has been formulated in our day, and that it bites into the conscience of every open-minded Christian with real poignancy, is a token of enormous progress in Christian feeling. It is more than that. It marks the definitive discovery of the basis and ground of Christian unity."

No generation has been so free, so well informed, and so dependably ready for adventurous action as the present one. This has been particularly evident in the realms of politics and science. Statesmen have responded and we have the League of Nations, the World Court and the outlawry of war. Scientists have responded and roads of travel have been laid in the air and the record of brilliant discoveries crowd the pages of daily papers. These are the promptings of life. Christianity will be seriously injured if it fails to make like adventures. It is not only ideally desirable for the Christians of this generation to unite in a real brotherhood of good will and adventure, but it is obligatory upon us to try to do so. The conference at St. George's turned the corner of a new understanding toward Christian brotherhood.

PETER AINSLIE

Baltimore, Maryland

PRAYER AS A FACTOR IN THE UNITY OF THE CHURCH

THE prayer service of the New York Conference of the Christian Unity League was held in St. George's Protestant Episcopal church. It was simple and informal. In opening such a conference it was proper that some time should be spent in prayer. From whatever angle we look upon the earthly ministry of Jesus he has impressed us as a man of prayer. His contacts with God were as normal as his contacts with the people. In the atmosphere of prayer the church of our Lord had its beginning. In the atmosphere of prayer there is large possibility of healing our divisions. Jesus said more about the oneness of his followers in prayer than he did in direct discourse. We may do our best for reconciliation and find reasonable agreements, but if they would be permanent they must be upheld by prayer.

Jesus laid hold upon this spiritual force as scientists lay hold upon physical forces. The discoverers of the laws of gravitation and electricity have contributed to our possibilities in the use of the living force of prayer. The scientist, however, makes his discovery and thereafter, without any labor, we push a button and get results. But it is not so with prayer. Every man must himself be a discoverer. What others have done gives us, to some extent, understanding of laws and possibilities of achievement. But these laws and possibilities must become our own out of our labor and our adventure, as though we were the only person in the world, before results can enrich our experiences. The reality of prayer must come out of individual experience.

The soul can be lifted Godward only by a fulcrum that rests upon faith, humility, forgiveness, penitence, and love. It is easy to have these in form, but it is difficult to have them in reality. In this busy age, as in all ages for that matter, there are opposing forces that are forever cutting out these foundations, and they sometimes leave us stranded and in despair. We are frequently deeply depressed in consequence of these conditions and unreality creeps over us like a shadow. In our message to the world we have written repentance in large letters—"God now charges men that they are all everywhere to repent." In our message to ourselves and to our churches repentance must be written in equally large letters: "Repent and act as you did at first. If not," says Jesus, "I will come . . . and remove your lampstand." The power that lifts us is from God. Prayer is God's method of changing us from what we are to what we ought to be.

Prayer enlarges our understanding and increases our sympathy in our projected fellowship with others. The days for apologizing for a divided Christendom have passed. We might as well apologize for human slavery or some like form of social injustice. Instead we are trying to find our way to God, and at the same time we are trying to take with us the whole divided church to the throne of grace. There are some of our brothers who are members of communions whose traditions would prevent their coming to a conference such as this. But that does not prevent us praying for them as we would pray for ourselves.

It would be quite impossible to conceive of Paul praying for those Christians in Corinth who had taken his name and excluding in his prayer the other three communions, or asking the chief blessing for his communion and secondary blessings for the others. It is equally absurd for any one of us to pray for his communion to the exclusion of others, or to so pray as to make the impression that his communion is to have a special blessing and others to have merely general blessings. It is bad enough to have a divided church on the earth, but it is far worse to attempt to project these divisions into the spirit world and to seek partiality at the hands of God. It is this attitude of mind in a divided church that destroys the efficacy of prayer. It may not definitely be affirmed that this is not prayer, but it does tend to raise the question whether it really is prayer, for prayer must be set as definitely as a poem to the universal. No poet can write a poem on any one of our communions—he can do rimes on any of them, but not poetry. Prayer must be set to the same inclusive key.

As prayer has its source in God, the Spirit must give intelligence to our ignorance. Out of our stammering attitudes and unspoken longings the Spirit translates our prayers into divine idealism in the heart of God. We cannot do this of ourselves. The Apostle Paul reminds us that "the Spirit assists us in our weakness; for we do not know how to pray aright, but the Spirit pleads for us with sighs that are beyond words, and he who searches the human heart knows what is the mind of the Spirit, since the Spirit pleads before God for the saints."

All our divisive theological and ecclesiastical systems lack substance under the light that streams from the life of Christ, who would have us know that all his followers are equal before God, for he says, "One is your teacher and you are all brothers."

The most tragic observation in our present-day civilization is the broken brotherhood of Christians with chasms, in some instances, so wide and so deep that it is impossible to pass from one group to another group without going back into the world and starting the Christian life all over again. In consequence of this condition the church lies wounded and weakened on a sick bed with no possible cure until prayer shall bring her to willingness to hear Jesus Christ say, "Arise and walk."

Prayer puts us in fellowship with all the saints—those vast multitudes that have finished the struggle—who, by the Spirit of God, have overcome every foe and are now in unobstructed fellowship with Christ. They prayed or we pray: "Thy Kingdom come, Thy will be done on earth as it is in heaven." But the Kingdom of God cannot come into a divided church. When each communion is seeking for its own triumph or seeking to save itself it is an instance of self-will trying to get God to do what we want him to do, rather than have him to make us what he wants us to be. Christ says, "Whoever wants to save his life will lose it; and whoever loses his life for my sake will find it." Both our communions and ourselves are to be annulled in order that we may realize freedom and fellowship with the whole church of God.

He is the light of the world. His life is the light of all. In that light we see our brothers, sometimes dimly, but we see our brothers behind these flimsy barriers of our denominationalism, and we yearn for the fellowship of the whole church of our Lord. Prayer must find its greatest achievement here.

GREETINGS FROM ST. GEORGE'S CHURCH TO THE CHRISTIAN UNITY LEAUGE

By Rev. Karl Reiland, New York City

Mr. Chairman, ladies and gentlemen: It is a privilege to welcome on behalf of the rector, wardens and vestrymen of St. George's Church this first New York gathering of the Christian Unity League and to offer to the conference all the hospitality and housing at our disposal. We earnestly wish for blessing upon your deliberations and upon the desires you have in heart and mind.

I am asked to extend my remarks sufficiently to indicate how this matter of Protestant unity appeals to one who has advocated it through many years from an Anglican pulpit. During the last year of my assistantship under the late William B. Huntington of Grace parish, he told me that he regarded Christian unity as the greatest subject before the Christian church. I asked him why he did not come out courageously for Protestant unity, as he was so splendidly fitted to do. He answered that he had achieved his leadership in the General Convention of the church only after years of suspicion and doubt. "But now," said he, "I give myself ten years and I will do it." Unfortunately he was dead in two months and Christian unity in his hands suffered the triumph of caution over conviction. It has always suffered the tyranny of fiction over fact. One of these fictions is that Christian unity requires reordination. The fact is it requires only recognition.

The Preface to the Ordination of Deacons in the Book of Common Prayer affirms, "It is evident to all men diligently reading Holy Scriptures and ancient authors that from the apostles' time there have been these three orders of ministers in Christ's church: bishops, priests and deacons." Yes, if you go far enough "from the apostles' time," the Preface may be admitted, but if it presumes to link these three orders to the apostles and to Jesus, the statement is in error, for critical inquiry proves the assumption to be false and apostolic succession becomes clearly sub-apostolic concession.

The chief cause of Christian disunity, at least with reference to the Anglican communion, is its theory of the ministry, which is that Jesus founded a church and established a ministry, beginning with the apostles; that from them has proceeded a validity accompanied by the outward symbol of the laying on of hands, which has persisted from that time to this in an unbroken chain; that ministers of this succession exercise valid authority. "This doctrine is accompanied by a corollary, that a ministry not sharing the validity of this succession has no authoritative part in the ministry of the universal church."

Examination reveals that on the basis of evidence this theory is untenable and the doctrine breaks down. The ministry of the Christian church was not a revelation; it was an evolution. Jesus did not found a church; he exhibited a Way of Life. None of the disciples were leaders in the Jerusalem church. James, the Lord's brother, was not one of the twelve but he was the head of the church in

Jerusalem. Paul, who by common consent rose to be the greatest of the apostles, was not one of the twelve, did not receive his authority from the apostolic band at Jerusalem, nor did he ever see Jesus. So far as apostolic ordination is concerned, he was never anything but a layman, and with Barnabas was commissioned by laymen; but he appointed elders in many places, administered the sacraments and preached Jesus and did more for the gospel of Jesus than all the rest of the disciples put together.

The claim of an ordered ministry from the beginning does not square with the diversity which is to be met in the accounts of important events, such as the stories of Jesus' infancy, which no one can reconcile, the genealogical tables, which no one can reconcile, the resurrection appearances, which no one can reconcile, to say nothing of the beginnings of the ministry. It is inconceivable that with any clear notion of an ordered ministry there should be such discrepancy in the vital points of the gospel story.

An examination of ministerial beginnings reveals at first a ministry of a simple congregational character which later developed a presbyterian form because the fortunes of the early church were thought to be more secure in the hands of older men with experience than in any other hands. Later, on account of the distributed growth of Christian groups and varieties of opinion and belief, a more closely knit organization was required and a more orderly arrangement evolved, with a president, whose title was *episcopos,* the name being borrowed from the chief officer in the public games. For the first few centuries there took place a progressive evolution from diversity to the ministry of history. The historic episcopate has therefore a natural history and is a man-made institution. A discipleship, expecting the world to come to an end in its own generation, was not likely to spend its time working out the features of a threefold ministry.

No great effort is needed either to affirm or to maintain these statements. It requires only an easy journey for the average intellect to the statements of the texts which are open to all; but there is no excuse for one to take his medieval theories back to the beginnings and impose their specialized fashion in disguising the facts. The things that are keeping the churches apart to-day have no basis in fact in the New Testament, and the things that would unite them most certainly have a basis in spirit and practice both in the life of Jesus and that of the early church. The Anglican communion wasted valuable time negotiating with the Holy Eastern Orthodox Church and with the Church of Rome instead of making a sincere effort at unity with the Protestant bodies immediately at their doors. It is wrong in assuming a validity for its ministry which it denies to the ministry of other Protestant bodies. It reminds one of the attitude of that interesting astronomer, Tycho Brahe, the Danish investigator, who arranged the planets Mercury, Venus, Mars, Jupiter and Saturn, on designated orbits about the sun as their center, but who reserved the earth apart by itself with its own moon and its own heaven as the real center about which that other solar circus revolved in homage. We have officially conceded that the other communions revolve more or less regularly about the "Light of Life" but that our Anglican validity is a self-contained institution apart, and that with all their good works and their attachment to Jesus the other Protestant bodies maintain a dignified but detached relation to our preferential position. For it is true that in maintaining this theory, which has no basis in fact, and treating it as a fact of divine obligation, we have imposed with great presumption both upon the Lord Jesus and upon his churches of other names, and have done with them precisely what Brahe did with all the other planets save the earth on which he stood.

An authoritative ministry is not a theory of validity transmitted through the imposition of hands with appropriate words. It is a fact of spiritual vision and vitality, transforming and inspiring human hearts with appropriate deeds. The Christianity of our churches needs nothing so much as reverence for facts, reformation of ministerial manners and the mutual recognition of our orders in the church of God.

When James and John complained about the man who was casting out devils, they failed to report that he was probably more successful in his ministry than they were in theirs. Whoever he was, he appears to have been a discerning minister, engaged in relieving human needs, and he declined the invitation to follow them. The complaint of James and John amounted to an admission of his success and a revelation of their mistaken zeal. Jesus, with that marvelous inclusiveness that has never characterized his ecclesiastically minded followers, gave them the answer which for all time is unanswerable and which should do for us: "Stop him not," said Jesus; "whoever is not against us is for us." It will be well for us if we can take the massiveness of that statement to our hearts and minds, and remember that conviction does not necessarily mean comprehension and that devotion to a church may be something far other than discipleship of the Christ.

Jesus' saying in the fourth Gospel, "Except a man be born of the spirit he cannot see [has not the vision of] the Kingdom of God," is a warning of profound meaning. "The wind bloweth where it listeth, you can hear the sound but you know not from whence it comes nor whither it goes; it is the same with everyone that is born of the spirit."

Do you know this—you leaders in the church of God? There is no refuge for disunity in the boast of tradition and the leadership of the Spirit, for God has never guaranteed to sanction the mandates of men, and it requires pathological delusion to hold the "spirit of truth" responsible for the fictions and the fractures of tradition.

The Lord Jesus replied to the plea of tradition with a statement of crushing impact when he uttered these challenging words: "Ye make void the word of God by your traditions!" Within the category of the churches there may easily be those "to whom he hath given a strong delusion so that they come to believe a lie."

May this Christian Unity Conference from its heart pray for that sort of ministry that will go forth as the Master did and hail the good deeds of all who do them, glad to send ringing through the confines of the world his majestic answer to two difficult pupils, "Whoever is not against us is for us and on our part." Let us clasp hands with every ministry of Jesus in the proud and privileged conviction that while in some non-essential matters we may be mistaken in the man-made proprieties of ecclesiastical systems, we shall make no mistake in finding what spirit we are of, nor fail in courage and consecration to meet its human and spiritual challenge to our time.

Mr. Chairman, I ask the privilege to read a brief communication from the rector and the wardens and the vestrymen of St. George's Church to this conference:

> *To the New York Conference of the Christian Unity League:*
>
> BRETHREN:
>
> In behalf of the vestry of St. George's Church which granted the request of the Christian Unity League for the use of St. George's Church for a non-Episcopal celebration of the Lord's supper on Friday evening, November 15th, I am sorry to have to inform you that Bishop Manning has forbidden this service and accordingly with very deep regret we are compelled to withdraw the permission we gave for the celebration of the Lord's supper in our church as the closing service for the conference.
>
> We of St. George's are greatly disappointed, but we are not in despair. The authorities of this parish have no doubt of their ecclesiastical regularity and are convinced both of the correctness of their canonical position and the righteousness of their Christian purpose. We are actuated by no other aim than to promote "the unity of the spirit in the bond of peace."
>
> Sincerely yours,
> KARL REILAND,
> For the rector, wardens and vestry
> of St. George's Church in the
> City of New York.
>
> November 13, 1929.

THE CHAIRMAN. We are very sorry that the Protestant Episcopal bishop of this diocese has seen fit to so interpret the canon laws of the Protestant Episcopal Church regarding the celebration of the Lord's supper on the last evening of the conference. Personally I like Bishop Manning very much, but this ruling serves only to register how entangled we are in denominational traditions. It furnishes a good reason for the existence of the Christian Unity League. We have found other quarters, however, and the Lord's supper will be celebrated as originally planned.

THE NEED OF A UNITED CHRISTENDOM

By Mr. Robert Fulton Cutting, New York City

Old men dream dreams and young men see visions. I presume the soothsayers of every age look forward with hopefulness to a time beyond their age. I would prefer to look forward with cheerfulness than to consider only the age in which we are living.

It is heartening to note that the statesman now vies with the ecclesiastic in pronouncing the truth of God. The noble effort of the church in every century to terminate the bitter recklessness of private warfare is now written into the Kellogg Pact.

The same thing is happening, in a way, in the industrial and business world. There is greater peace in that world than there has been for many, many years. The bitterness of conflicts between capital and labor in the last century have been greatly mitigated. There is a better relationship growing up between the employer and the employed. "Get together" is the imperative mandate of the age.

One of the striking characteristics of the times is the growth of huge corporations. When they first commenced we looked upon them with a good deal of misgiving. They threatened to rob us of our cherished individualism, to close the door to opportunity, to substitute a machine for personality. But we are getting a different view of them altogether, to-day. Singularly enough, and unexpectedly enough, they seem to be developing a soul and a conscience. The atmosphere seems to be more or less oxygenated with a new spirit of mutuality, with a different relationship between men. We look into the conduct of these great corporations and see this striking fact, that the pensions of old age, life and death and disability features, indicating as they do a sense of mutuality, have become the recognized obligations of big business. What used to be the mere paternalism of an occasional employer has become the fraternalism of these giant organizations, and the spirit of "Get together" has become dominant in them. This mutuality of interest is far greater than anybody can imagine. Statistics show us that there exists to-day, in the United States alone, something like eight billion dollars of group insurance, covering more than five and a half million toilers in factories and shops and offices, and this without considering at all the large number of additional private methods of mutuality which exist in these great organizations. The soulless capitalist seems to be disappearing. It is the magnitude of responsibility of these great concerns that so impresses itself on the leaders as to transform them from the machinery idea into the personal idea.

Half a century ago Mr. Carlyle, in visualizing the future, half despairingly and half hopefully said of the leaders of industry: "If there be no nobleness in them, there will never be an aristocracy more." If he had lived as long as this perhaps he would have thought that he might look hopefully into the future rather than despairingly.

We look too much, I think, upon the spread of Christianity as we see it expressed in the mere registry of ecclesiastical statistics. We do not look deep enough in everything. So many great things are happening to us on all sides and in all phases of daily life, that we do not recognize how much they belong to the sphere of Christianity, although they are not denominated as such. We cannot go out anywhere in our great city without seeing many eleemosynary institutions that have had a political origin but are really the expression of Christianity.

One of the greatest achievements of our times, I might almost say of all time, was the work of the Dawes Commission. When that work was undertaken Europe was in a state of dangerous tension. The Agreement of London in 1921 had imposed upon Germany an intolerable and impossible war penalty. The spirit of revenge was in the air, but the wise, temperate, considerate report of that Commission was accepted unanimously. The wind had subsided and was calm, and reconciliation became possible; those men had sowed seeds that will blossom for all time. We do not regard that as a Christian achievement; but was it not such? Who were the men, and what were they, that accomplished that noble effort? We know something of them socially and politically, perhaps, our own men and the Englishmen; but how little we know of their ecclesiastical affiliations. Who can tell what churches any one of those men belong to? But, nevertheless, the grandeur of their accomplishment has written those men into the citizenship of the Kingdom of God. It seems to me a shallow philosophy to try, then, to measure the extent of Christianity by these statistics. We are in the vicious habit of trying to see where and how Christianity expresses itself in the things we can see and feel. Of course, there may be other criticisms leveled at these corporations that I have spoken of; but in any case this important phase of their existence and their activities is worthy of all commendation. They have added one great asset to the resources of civilization.

What is the significance, after all, of this "Get together" theory? The apostles described the Christian spirit as uniting the whole human family in heaven and on earth. One distinct feature of family life is mutuality, is it not? Whatever happens to the father, mother, brothers or sisters, happens to the whole group. This "getting together" theory is in fact the expansion of the Christian idea of all time, and we can discern the Christian end of it if we look hard enough. We are all painfully conscious, of course, of our division, of the wastefulness and the inefficiency of it. We know a great deal about the duplication of effort, about the multiplication of bureaus, about the inefficient way in which talent and devotion are utilized in the ministry, but these are twice-told tales, and we shall not rehearse them. There are other features of our civilization that are more dangerous to our Christianity and our lives than these things.

Divisions breed a controversial pulpit and a controversial literature. If all the books that have been written on the subject of Protestant apologetics were cast into the sea, if every paper that has been written describing the virtues of certain tenets, dogmatic theories and others, were burned up, the world would not be worse off. Controversial Protestantism strikes a discordant note, and claims of superiority one way or the other do not avail. There is only one important fact, and that is that he who loses his life shall find it. It is as applicable to the group as it is to the individual.

We have not changed so very much in the last two or three hundred years. We think that we have because some time ago certain nations flew at each other's throats in order to sustain certain orthodox beliefs. But there has not been much change in the individual. We are not so very far away from the sixteenth century. We think we live in a tolerant age, but if anyone questions our beliefs we do not always entertain for him that kindly feeling that ought to be the feature of Christian unity.

My friends, is it not true that there is no heresy to-day but the heresy of unspiritual liberty? That it is orthodoxy without piety? That is the damnable heresy and misfortune of Christianity. If Christian unity would not do a great deal to promote the progress and development and the virtues of domestic life and of public life, it would be a calamity rather than an advantage. But need we fear for that? We have no right to fear. We are pursuing the pathway that was marked out in our Master's prayer that they might be one, and in pursuance of that and in obedience to that prayer, how can we doubt the future?

We are, I think, with our divisions, losing the respect of the world. Cults are springing up on all sides, strange and curious ones. They do not attack the church, but they seem to ignore it. It would seem that it is nonexistent, that the whole sphere of religious education is vacant and someone must step in to feed the human souls; and so I think the very existence of these things is evidence of the fact that we are losing respect. Before the majesty of mass movement we lack dignity of organization; we lack the single face of the heathen; we lack everything that belongs to the great and noble combinations of the time. We must find a way to develop those things.

In the Constitutional Convention of 1787, when the Constitution of the United States had been adopted and was sent out for the approval of the various states, Benjamin Franklin rose and said:

> During the sessions of this convention, I have been glancing frequently at the representation of the sun which is carved in the back of the chair of the presiding officer, and I have wondered often whether it was a rising or a setting sun. Now I know that it portrays the rising sun.

There has come to us to-day from the land of the dawn a message of profound importance. Wise men in the east have seen a star in the sky, and so in India and in Burma and in Ceylon the Anglican Church, the Methodist Church, the Congregational Church, and the Presbyterian Church have actually resolved upon a formal union. They have handled the whole matter successfully, and report their conclusions to the home offices. These apostolic men have had the faith and the courage to cross the threshold of opportunity. They have seen the light and followed it. They have broken down the barriers that have so long separated those of Christian faiths who long to be together, and they have left the conventional selection of ecclesiastical relations to the broad auditorium of Christian civilization. "Westward the star of empire takes its way," said Bishop Berkeley, and spiritually it has traveled around the world until it has been captured by the awakened east. The mystic poetry of Tagore and the philosophic devotions of Mahatma Gandhi have contributions to make to the treasury of religious life. The spirit of the meditating east, united with the restless west, should give us a new appreciation, a more perfect and beautiful one, of the beloved Nazarene.

WHAT A UNITED CHURCH CAN DO THAT A DIVIDED CHURCH CANNOT DO

By Rev. W. Beatty Jennings, Philadelphia, Pa.

Church unity may be distant, as some timid souls tell us, but it is on its way, "like the Hound of Heaven, with imperturbed pace, deliberate speed, majestic instancy," it draws nearer and nearer, and some glad to-morrow morning the church will wake to say, "It is here. We all are one!"

Meanwhile, of such a church, having never known anything like it, we can but dream. Only in the reverent and intense exercise of the imagination, a faculty of mind all too little appreciated and used, can we vision a united church and picture what things it could do that would differentiate it from the divided church of to-day. There is an "historic sense," like that of Walter Savage Landor, which enabled him to recreate the age of Shakespeare, and, more wondrously still, the age of Pericles and Aspasia, with such fidelity and vividness that, reading, we feel ourselves living in that classic period of English literature or that golden age of Greek civilization. Over against this there is a "prophetic sense" which enables us to precreate a future period, making it so real that we see its people, find ourselves in their environment, hear their voices, share their emotions, live their lives—for the time are one with them. It is that prophetic sense which Jesus once showed, on an occasion of which Luke tells us: "The seventy returned with joy, saying 'Lord, even the demons are subject unto us in thy name.'" And he said unto them, "I beheld Satan fallen as lightning from heaven." He saw it as an event in the past, as a fact accomplished—"saw Satan prostrate after his fall." So may we, by the help of this prophetic sense, transport ourselves into the future and look upon the church united and at work, and realize what it is doing that a disrupted church could never do.

A united church could make an impression upon its age, the power of which cannot easily be overestimated; an impression profound, convincing, winsome, compelling; an impression discouraging if not staggering to the foes of religion, and reassuring and stimulating to doubtful and half-earnest believers. The story of what Paul and other heralds of the new religion were accomplishing over a large area of Asia Minor had reached Thessalonica, and had made the impression that these men "have turned the world upside down," with the result that when the apostle arrived later he found interested hearers awaiting him, which aided him in securing a favorable consideration of his cause on the part of "Jews, devout Greeks, a great multitude, and of the chief women not a few." An impression was half the victory.

Mr. Hoover knows full well the favoring power of an impression. Did you notice the closing paragraphs of his Armistice Day address?

> With the wider understanding of mutual difficulties and aspirations, we can each in our own sphere better

> contribute to broaden good will, to assist those forces which make for peace in the world, to curb those forces which make for distrust.
>
> Thereby do we secure the imponderable yet transcendent spiritual gains which come from successful organization of peace and confidence in peace. That is why I have endeavored to meet the leaders of their nations, for I have no fear that we are not able to impress every country with the single-minded good will which lies in the American heart.

An impression, in order to further progress toward peace! The impression which the now divided church, with its more than two hundred denominations in the United States alone, has made, is unfortunate and increasingly hurtful. Gibbon tells us that if Christians had been united Constantinople would probably not have fallen. As a result of this want of oneness and its dire effect, there comes down to us a sneer, "See *how* these Christians love one another!" This century-old sneer has grown into what the distinguished inspirer and guiding spirit of this unity conference has called "the scandal of Christianity." In a unity conference conducted not long ago by a leading review, on the subject "Why I Am Not a Christian," an influential rabbi gave as his chief reason that Christians could not agree among themselves, but were suspicious and jealous of, if not at warfare with, each other. The non-Christian peoples, to win whom the church is spending her few thousands of men and millions of money, particularly the wakening Chinese and the wide-awake Japanese, ask why they should exchange their ancient and honorable faith for the divisive religion of Jesus. We are living in a civilization when a church composed of groups who say that they cannot get together has little power; men are turning from it; many scoff at it; others predict that it is passing. When the demon of denominationalism shall have been driven out; when the spirit of unity shall have incorporated itself in an organism so evident and effective that its oneness cannot be denied or so much as questioned; when believers work together, worship together, commune together; when the impression of unity is so general and strong that the world feels it, such impression will prove the best preparation for actual achievement.

Coming from impression to actuality, a united church could raise the pulpit to a degree of tolerance impossible to the now divided church. The pulpit is still potentially first, second in virtue neither to the sword nor to the press; and its field of influence is vastly broadened since the radio came into common use. The modern pulpit is not strong—and broadcasting sermons has discovered widely its weakness. By reason of circumstances I have been obliged through several years to listen almost daily to noonday sermons broadcast over an extensive area. If these are sermons of average excellence it is not difficult to find an explanation of the oft-heard charge that the pulpit has lost its power and the day of the sermon is gone. What is needed is not more but better preachers; men of higher intellectual capacity and training and a spiritual fervor born of the conscious largeness and resistlessness of truth; men of richer mental and spiritual furnishings.

But such furnishing is scarcely possible to the church as now divided. There are too many theological seminaries and the instruction in them is of too low grade. By reason of the waste of money the seminaries cannot engage first-rate men only for their chairs. And these professors, should they be men of large brains and vision, must spend much of their time in teaching denominational and therein divisive doctrines and methods. Most of the seminaries have on their teaching staff one or two professors of unusual ability. In a united church the number of seminaries could be reduced by combination, and in the fewer but larger institutions such outstanding men could be gathered with the result that finer minds would be attracted to the ministry, the instruction would be richer in content and more catholic in spirit, and a higher class of preachers would be sent into the world.

Not many nights ago a group of professional and business men were discussing the question, "Mergers, Are They Beneficial?" A physician remarked that upon his graduation from the medical college he went to Germany for postgraduate study, seeking the best preparation for his life work. In Germany at the time were three outstanding masters, Virchow of Berlin, Cohnheim of Leipzig, and Weidert of Frankfort. He wanted the three. But it was, of course, impossible to have them all. Recalling this, he said, "If these three schools could have been combined, and these three men brought together in one faculty, what it would have meant to doctors in preparation and through them to the world!"

The merging of seminaries, and the retention of the fittest professors in each, would not only result in the raising of the standard of pulpit efficiency; it would mean also the release of many men from the specific task of training teachers, a work for which they are not qualified, who would then be free to become executives, organizers of religious education, secretaries of men's societies, for which kinds of work they would be better qualified. Particularly in religious education a united church could do better things than the now divided church can do. The Protestant churches would then be able to formulate an ideal and common methods—in a word, a policy. It has often been said, and repeated recently, that in education "Rome has a settled policy; the state has a settled policy; Protestants in America have no settled policy."

Public instruction could probably then be made more religious. Not denominational; please God never that! Not even Protestant. But religious; setting forth the being and character of God, the mutual relations of God and man, the ethical requirements of God's law, the ideals and aims of godly living in all departments of citizenship.

Science and religion, now often taught by unsympathetic groups, as if antagonistic, could then be shown to be in harmony. Science could be taught in a religious spirit, and religion could be taught scientifically. If Tennyson's lines may be all but shamelessly parodied:

> That science and religion, ever according
> well in the mind of God,
> May make one music as never before,
> But vaster—as broad and indivisible as the
> universe of matter and spirit.

One Protestant church would then have a voice; not a hundred voices as now, weak, uncertain, varying, often clashing—a babel of sounds; but one voice, clear, definite, persuasive, resistless. An arm, too, a united church would have, wherewith, in no use of force but in the exercise of reason and charity, she could put her policy into effect. Without assumption of the functions of the state; without a lobby in state legislatures, and even in the national Congress, the church would coöperate with the state in the education of better citizens.

A united church could have what a divided church cannot have, "an agreed advance toward a Christian social order," to use a suggestive phrase of Dr. Orchard's, embedded and all but lost in his last book. Now, there is no agreed social order. A few churches, and large groups in other churches, insist that in the purpose of its Founder the church is dedicated to evangelism alone, or in its larger inclusiveness to education and evangelism; that social service has no place in its program. Churches that include economic and moral issues in their program withdraw their aid immediately upon some such moral cause becoming a political issue. The beloved church into which I was born and which ordained me to the ministry believed passionately in the abolition of the manufacture and sale of liquor. But when the cause of prohibition became a political issue, involving national legislation, immediately, in her consistent devotion to the doctrine of the separation of church and state, her corporate voice was hushed, and she lends no aid by definite deliverance of her General Assembly to the defense and enforcement of the eighteenth amendment. How can churches which themselves have varying divorce laws work together to secure a uniform national law regulating divorce? How can fellowship in industrial relations be promoted by churches which have no fellowship among themselves? Preëminently is this matter of Christian unity necessary to the settlement of the supreme social question, on the right and quick solution of which our very civilization depends, the abolition of the unspeakable curse of war and the unification of the nations into some true and abiding world-community. Only a united church can work effectively in bringing about a "parliament of nations," a "federation of the world." In her present persistent, suspicious, jealous and sometimes fighting denominationalism, the church stultifies herself in pleading with the nations to become one. The nations impatiently call to the church, "Show us the way; set us the example of unity." In fact, the world seemingly is moving more swiftly and surely toward international fellowship and coöperation than the church is toward common communion and effort. Shame on a church that reproves the peoples of the world for not doing what she herself has not done and declares that she cannot do!

A united church could give to all Christians the unqualified stimulus and strength which come from the Holy Communion, the corporate observance of the Lord's supper; a thing which the now divided church cannot do.

We have communion of worship—with limitations. In a recent gathering of evangelical ministers for prayer preparatory to a community evangelistic effort, the feeling was intense and prodding to mighty effort. Voluntary prayers were offered in quick succession and with a chorus of "amens." As all were on their knees one good brother fervently thanked God for the spirit of unity that was manifest, saying "We thank Thee, oh Lord and Master of us all, for the bonds that bind us and the divine impulse that sends us arm in arm to our common task, 'One Spirit, one Lord, one faith, one bap'—'!" He had run upon the word before he was aware of it. Midway the word, he hesitated; halted. Pausing long enough to get his disturbed thoughts together, he went back, began again, " 'One Spirit, one Lord, one faith,' " and like a golfer before a troublesome hazard, vaulted the phrase "one baptism," and, safely over, went on with the quotation, " 'One God and Father of all, who is above all, and through all, and in you all.' "

But the prayer had emphasized our division even in worship, and a wet blanket was thrown over the whole assembly. Likewise, we have a community of work—with similar and sometimes more serious limitations. Some Christians and some churches just will not coöperate. But there is little communion in the bread and wine at the Lord's table. At Edinburgh none was attempted. At Lausanne a Holy Communion was mentioned but found impossible. Two bodies of believers in a common Lord went apart and each enjoyed the holy feast by itself. Enjoyed it! Could they? The effect upon those present at these conferences, and upon the Christian world at large, was depressing and discouraging. The Holy Communion is not only the highest privilege of the Christian life, to which all believers are invited, not only the tenderest and sweetest bond of union; it is also the greatest nourisher of the divine life, of which all Christians are commanded to partake in order to have sufficient strength. To sit side by side at the Lord's table, together to feed upon his body and his blood, this is to be qualified to the utmost for our complete common worship and our complete work. Not until we have the fellowship and stimulus of such oneness in the Holy Communion can we move forward as one "mighty army."

And lastly, above all things else, a united church could do this that a torn and bleeding church cannot do—satisfy the heart of Jesus. After all is said and done, and above all, my first and midmost and last concern in this matter of Christian unity is for Jesus. Like Zinzendorf, "I have one passion—it is He!" Jesus' present attitude is described in the letter to the Hebrews: "He, when he had offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting." It is a great word. Expecting. Love, sadness, uneasiness, patience, the yearning of his whole being are in it. Expecting. Disappointed by every real or seeming delay. And he is ever encouraged and cheered by each slight indication of renewed interest or fresh progress. He waits expecting. How the tidings of this unity conference must throw all heaven into ecstatic rejoicing; how it must bring to him on the throne new delight. Jesus is expecting, until denominationalism now deemed of first importance gives place to catholicity. Expecting until divisive theological systems built about some central theory shall have yielded to him his rightful place at their very core; until the sneer, which persists since the fifteenth century—"See *how* these Christians love one another!"—shall have become the admiring testimony of the world to the genuine love of all believers—"See how these Christians *love* one another!" Until Jesus shall have turned to the Father and said, "Father, I thank thee, for thou hast heard my prayer, thou hearest me always, and hast answered it, for they all *are* one! As thou, Father, art in me and I in thee, they also are one in us, and the world now believes that thou didst send me!"

Until that great, glad moment we dedicate our thoughts, our prayers, unafraid, undiscouraged, with unwavering determination; we dedicate our labors and our services to the quick, full satisfaction of the yearning heart of Jesus in the accomplished oneness of his church.

HOW MUCH CHRISTIAN UNITY DO WE NOW HAVE?

By Rev. Beverley D. Tucker, Jr., Richmond, Va.

My subject is, "How much Christian unity do we now have?" It would be very much easier if this subject were, "How much Christian unity do we not have now?"

There is one point upon which I think all Christians, no matter what their church allegiance, are agreed to-day, and that is their profession that unity among Christians is not only humanly desirable, but is in accordance with our Lord's will as expressed in his high-priestly prayer, "that they may all be one." Our chief difficulty seems to be that expressed by Thomas Fuller in regard to the discussions between the Episcopalians and the Presbyterians in the seventeenth century, "they make many motions with their mouths, but none with their feet for peace, not stirring a step towards it."

Noble declarations have appeared from all branches of Christendom as to the sin of our unhappy divisions, but in the conditions that we propose for reconciliation we have been too prone to lay the chief sin at the door of our neighbor.

There are three chief approaches to unity which have been authoritatively set forth and deserve preliminary consideration.

The solution proposed by the Roman Catholic Church has the advantage of being simple and explicit. It erects the plain signpost, "To Rome," so that he who runs may read. Christian unity may be had wherever the erring children return in penitence to the waiting arms of the Holy Father. Recognition of the supremacy of the Pope becomes the *sine qua non* of any validation of faith and order.

Another approach to unity which has been congenial to Anglicans is by way of the so-called "Branch" theory of the true church. Its main assumption is that the Roman, the Eastern Orthodox and the Anglican communions constitute three branches of the common stem of apostolic succession. The Chicago Quadrilateral, adopted by the House of Bishops of the Protestant Episcopal Church in 1886, and the Encyclical set forth by the Lambeth Conference in 1920, were based upon the assumption that these three branches of the one holy catholic and apostolic church would ultimately be able to stand upon the common platform of the Holy Scriptures, the two historic creeds, the two sacraments and the historic episcopate. There was, further, the hope that most Protestant churches would be able to accept the first three points, and that the historic episcopate might eventually commend itself on the ground of expediency, if not of principle. But the episcopacy has proven to be the stumblingblock, for in all official conferences, however much we try to keep episcopacy modestly in the background, it will inevitably come to the fore as a *sine qua non*—as inevitably as the head of Charles I would come into the head of Mr. Dick (of David Copperfield) as he attempted to write his famous memorial.

The third approach to unity, which finds its chief support among non-episcopal communions, is through the federation of churches. The proponents of this method recognize that the existing diversity in faith and order is the result, in some measure at least, of urgently needed spiritual revivals and moral reformations at critical moments in the history of Christianity. The question as to the desirability of corporate unity is thus left open and is not pressed as of paramount importance. The concern is rather to secure practical coöperation among Christians in bringing about a Christian social order in the world.

These three existing approaches to Christian unity have been purposely set forth in somewhat bald fashion. I recognize that many qualifications and reservations would be needed to do justice to the sincere motives that animate the various advocates. There would be much overlapping.

The Roman ideal of unity is frankly stated in unequivocal terms. Its ultimate goal is the absorption of all Christians into the one fold under the one shepherd, the bishop of Rome. Yet it must be admitted that other ideals of unity, if expressed in less uncompromising terms, often proceed upon the assumption of commending one's own policy and symbol of faith as the norm. When we enter into conference to find some common solution of our differences, each party has an irreducible minimum that fails to coincide with his neighbor's irreducible minimum. Moreover, when it comes to the question of practical coöperation in community service the Roman Catholic is often found to be not a whit behind his Protestant brother, and in the matter of charitable institutions under the sponsorship of the church the Roman Catholic has set a standard from which the community might learn much to its own advantage.

The Anglican approach to unity has been variously called the *Via Media*, the *Branch* theory of the church, the *Bridge* church. Its motive has been the comprehension within one body of both the Catholic and the Protestant points of view. Its strength has been that it has never lost touch with either extreme; its weakness has been that the effort to preserve the balance between the two has prevented any sustained and convincing rapprochement in either direction. The World Conference on Faith and Order, which met in Lausanne in 1927, was an illustration of this method. Its main accomplishment, while important, was a negative one. The various communions represented at Lausanne attempted, by frankly stating their differences, to make clear the positive contribution which each had to bring to the greater church which would include them all. A positive move, however, in any particular direction by the conference was negatived by a simultaneous tug in the opposite direction.

The third approach to Christian Unity, represented by the Federal Council and its companion movement, the Universal Christian Conference on Life and Work, has accomplished more definite results in effecting coöperation among differing groups. As a preparatory step it offers a distinctly encouraging and constructive program. Its measure of success, however, is qualified by the consideration that it has avoided the larger and more complicated task of attempting reconciliation on questions of faith and order. We all admit no doubt that social service is the outcome of faith and idealism resident in the soul of man, and that the two cannot be profitably divorced one from the other. Sooner or later, if we are going to work together, we must seek to share our hopes, our aims, our faiths with one another. Without the latter we may be a coöperative association, but not the church of God, the body of Christ.

This leads me to the consideration of the question, How much Christian unity do we now have, even while we wait for results by means of these various approaches toward corporate unity? Are there not certain underlying agreements which all who profess and call themselves Christians may assume and magnify, no matter how radically they differ in their attempts at expression? Instead of beginning by stating our differences, as we did at Lausanne, would it not be psychologically a sounder method to begin with the recital of what we have in common as Christians in contradistinction to the non-Christian world and to that view of life which we term secularism.

Over and above the papacy, the episcopacy, the presbytery or the congregation as the center unity is the *supreme headship of Christ*. Surely we can be all together, with one accord, in the conviction that Jesus Christ is the great and indispensable possession of Christianity. In that conviction we have a solid and enduring ground of unity, provided we are willing to act upon it. It means that we must put loyalty to the spirit of Christ first, and every other test of loyalty second. When it comes to a question of being loyal to the spirit of Jesus Christ or to a rule of my own church, there should be no question as to which takes precedence, where my loyalty belongs.

I know that it will be said that while this sounds very well as a generality, yet the practical difficulty is that our views of Christ are so many and diverse as to be mutually exclusive. The Protestant assumes that the Catholic has overlaid the simplicity of Jesus with a mass of tradition which obscures him; the Catholic concludes that the Protestant has missed the full implication of Christ, because he lacks any corporate and authoritative interpretation. The Fundamentalist suspects that the Modernist has stripped Christ of his true divinity and made him impotent to save; and the Modernist is convinced that the Fundamentalist has ignored the reality of our Lord's humanity and thus missed the value of the Incarnation.

Yet all the while the Christ is bigger than our partial views of him. He is not less but always more than any of our definitions. We each have some fragment of the truth which is necessary to the complete truth as it is in Jesus. Christ is not divided but through our divisions we have only incomplete views of him. We have taken the Master's robe that is woven without seam, parted his garments among us, and for his raiment we have cast lots.

Nevertheless even though no individual nor group of individuals is competent to see and to reflect the whole Christ, yet in so far as a single ray of light from him has sent its influence into our lives, we are the better for it and have a share in him with our brethren who have also turned their faces to him.

In the recognition of this fact the essential basis of unity already exists which transcends all of our differences. For unity does not mean uniformity. It is because we have differing viewpoints and are not merely echoes of one another that we can be useful and are necessary to one another—

we have need of fellowship. Each has something to contribute that the other lacks.

In a certain town in Germany there is an old parish church that, at the time of the Reformation, was divided into two parts by the erection of a partition separating the chancel with the altar from the nave with the pulpit. The Catholics worship in the former and the Protestants in the latter. The unity of the church cannot be restored until the partition is taken down and the altar and pulpit become equally available to all alike. But the partition is no barrier to the spirit of Christ which is greater than the altar or the pulpit.

So of the partitions which our denominational standards have erected—they must be broken down if the fellowship of the church is to be made whole. Nevertheless through these barriers the spirit of Christ still has many modes of entrance, which establish communion to-day between the different divisions of the great army of Christ.

The literature of religious devotion and of theological scholarship, for example, cuts straight across our denominational frontiers. We test the value of Thomas à Kempis' *Imitation of Christ* and Bunyan's *Pilgrim's Progress* not by whether their authors were of Catholic or Protestant allegiance but whether they reveal the spirit of Christ.

We are not concerned to ask whether a commentary on the Bible was written by a Presbyterian or an Episcopalian, but whether it throws light upon the Word of God spoken in many parts and in many modes.

Religious art and music make their appeal to the soul of man without any regard to the particular religious affiliation of the artist or the composer. Every church hymnal is a mosaic of churchmanship. Protestants quite shamelessly build their churches after the Gothic architecture of the Middle Ages.

Christian sainthood and character refuse to be confined to any ecclesiastical boundary. St. Francis of Assisi, John Wesley and Cardinal Mercier advance along the open highways into the hearts of men and prepare the way for Christ. Great prophetic voices like Frederick W. Robertson and Phillips Brooks can be heard through all of our partitions.

Moreover, to an increasing extent we are learning to appreciate practical Christianity at its face value without looking for the label of churchmanship. It does not occur to us to ask to what church the Good Samaritan belongs. We accept the Master's test, "By their fruits ye shall know them,"—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In the realm of ministry to human need, Jew, Catholic and Protestant stand upon a common platform, recognizing that "all service ranks the same with God." The Red Cross, the Boy Scouts and the Community Chest know no distinction of church. In the fields of public health, public welfare and public education we are learning to mediate our religion through our common citizenship.

In the presence of such witnesses to the unifying spirit of Christ, how petty seem the prejudices and the intolerances of our competing church systems. To recognize the spirit of God speaking to our consciences and our souls through some prophetic voice, to behold some servant of Christ manifestly bringing the blessing of peace into broken human lives through the living sacrifice of his devotion, and yet to question the validity of his orders, is dangerously like the spiritual blindness of the Pharisees in charging that the Son of Man cast out demons by the power of Beelzebub. To break the bread of life with a man in the fellowship of Christian literature, of art, of sainthood and of service, and then to refuse to ratify this union in the sacrament of the Master's love, is to make the symbol a screen and a barrier to reality.

In all of our churches to-day there are men and women who are devoted to the communion of their inheritance, but who recognize that their own particular communion is not an end in itself but the servant of Jesus Christ for the establishment of the Kingdom of God. Again, an increasing number of men and women who respond to the ideal of Jesus are deliberately remaining on the outside of the churches, because our walls of partition not only mar the unity of those who profess allegiance to the one Lord, but also seriously impair the effectiveness of the church's practical ministry in comparison with community agencies of social service. If the church is to have strength for the accomplishment of its major objective, then it is imperative that we knit up our broken fellowship.

There is only one way out of the impasse. When we raise aloft the banner of our common task and allegiance under the leadership of the spirit of Jesus Christ, then the party issues which now divide us will answer themselves—they will become dead issues and we can leave the dead to bury the dead, and march forward to the great objective of establishing the Kingdom of God in this world.

DISCUSSION

Rev. J. S. Ladd Thomas, Philadelphia, Pa. I have been asked to say a few words to open this discussion on the existence of Christian unity in the church of God to-day. Organic unity may be far away or near at hand; but there is a unity, definite and dynamic, which exists in the church of Christ at the present hour, and if, by the grace and power of God, some kind of miracle could sweep out of existence the ecclesiastical organizations of the different denominations, the fact and the extent of Christian unity would have freedom to assert itself, and the revolution would be marvelous to behold.

I do not have a word of condemnation for the able and fine-spirited men who are the so-called leaders of our denominations; but the spirit of God is having a hard time with some of them. (Laughter.)

A little while ago we came pretty nearly uniting the Methodist Church North and the Methodist Church South, and I was told upon good authority that that desirable objective was not achieved because two bishops stood in the way; but we have no reason to give up hope, for at some day when we are fully ready the Lord will work the necessary miracle, and we may take courage over the fact that although some of our leaders are detrimental in their attitude and in their spirit and in their service toward the cause of Christian unity, there are others who are in the forefront of the movement, and in these we rejoice, and for the backward brethren we pray and leave them to the mercy of God.

But it is in these ecclesiastical systems which have grown up through the years and have become strongly entrenched that we find the chief deterrent to the spirit of unity that is abroad in the Christian world to-day. For this unity among the followers of Jesus Christ does definitely and dynamically exist, and it exists to an extent and is growing at a pace that very few of us recognize.

I heard one of the leading bishops of the church of God say a little while ago that the most remarkable thing about the Lausanne Conference was its spirit, and in spite of what happened there and what did not happen there, the conference itself was a marvelous achievement and the spirit in many instances was beautiful and glorious to behold. And, my dear friends, this spirit is the most remarkable and hopeful thing in connection with this movement. The spirit of God is at work, even the Holy Spirit, and he is changing and shaping and molding the wayward minds and the erring words of men, and under the influence of this blessed spirit men are finding out more and more every day that we are bound together by a tie that is stronger than the dogmas of the church or the polities of the denominations. It is a tie of Christian love, and this is finding its practical issue in a fellowship and a service that is glorious to behold. It knows no denomination; it rejoices only in the privilege of living and laboring together as children of God and as servants of Jesus Christ.

For me to attempt to further review the situation after listening to such an able and exhaustive paper as was presented to us by Dr. Tucker, would be a work of supererogation; but we are called upon, I believe—and this is the word I want to say—constantly to bear our testimony as to what our eyes have seen and what our hearts have experienced of this binding, dynamic love of Christ. This is not, in the words of the quotation from Dr. Coe printed on our program, "the hooking up of ecclesiastical machines," national or international; but it is "the unification of persons" in the fellowship and service of our Lord Jesus Christ.

Testimony, my dear friends, has always been an effective agency of propagation; telling the story as to what is going on has always been helpful in the promotion of a cause; what we have felt and seen; and with confidence we tell and publish to the sons of men the signs infallible.

There is a genuine unity; it does exist; and members of different ecclesiastical denominations are closely knit in fellowship and effectively related in service and perhaps more so than members of the same denomination.

I would like, in closing, just to make two or three specific references. Reference has already been made by Dr. Tucker to the Federal Council of the Churches of Christ in America, but I think there are still more specific movements of federation which reveal to us the existence and the progress of the spirit of unity, and the thing is going so well and has gone to such an extent that almost anything may happen. Why, I have witnessed miracles in my day, if I may be pardoned for making just this simple statement: I was born and spent my boyhood days in the old country in a parish of the Anglican Church where everybody belonged to the vicar's school of souls, even though he were a Methodist or a Presbyterian. I lived in the parish where Dr. Henson, the present bishop of Durham, was the vicar, and I remember Dr. Henson, in the pulpit of the parish church, making this statement. He said, "Nonconformists are a stench in my nostrils." (Laughter.)

I was a boy in my teens with all the surging blood of a Welshman, and I wanted to get near to his nostrils, but I have lived to see the day when Bishop Henson has somehow been changed by the spirit of God so that he is in possession of the spirit of catholicity which enables him to go into the pulpits of the nonconformist churches and preach the gospel and plead for the development of this spirit of unity.

The spirit of God is moving on. It is at work, and some men may rave and others may imagine a vain thing, but, my dear friends, let us be comforted and take courage by the fact that God is on our side.

If I had time this morning I would like to speak of the unity which exists in the larger cities of America in connection with the federations of churches. I have been privileged to labor with these federations in two of our larger cities. I have witnessed the brethren of different denominations sitting around the table and definitely deciding that the Congregational Church could not go here and the Methodist Church could not be placed there, but a Presbyterian Church could be put there. Now, I confess to you it was not always a means of grace to sit at those tables. The brethren have not attained to that state of affection yet where they whole-heartedly agree with the truth of the statements made by one another, but they are moving on.

And when we come to analyze the work of our evangelical societies in the juvenile courts and in the hospitals, we know no Presbyterians, we know no Methodists, we know no Congregationalists; we are servants of Jesus Christ in fellowship and in work.

It has always been my privilege to have been associated with certain societies for the distribution of the Scriptures, and in this work also I have observed the spirit of unity. As we sat around the table, Modernists and Fundamentalists, rarely have I ever heard the question asked as to the dual authorship of Isaiah, or the Mosaic authorship of the Pentateuch, or any questions of that kind. There has been no denominational hindrances, but we all believed that this book had in it leaves of healing, messages of truth, the word that people needed; and having been commissioned by Jesus Christ as his ministers we were united in this common purpose of sending the Word of God everywhere.

And may I call your attention, my dear friends, to the women? When I graduated from the theological seminary the old president called me in and said, "Now, you are going out to preach, and you will have to deal with official boards, and," he said, "they are very hard to manage, and my advice to you is to be careful of the power that sits behind the throne, because it is not the man, but the woman, that rules the church."

When I looked in at the hotel last year and saw fifteen hundred Christian women from all denominations getting together in the spirit of unity and purpose, I said to myself, "It is most sure to come." I believe it, my friends, with the most tremendous conviction.

Mr. Chairman, I came here as a Methodist, but a Methodist must always voice his testimony, and I do not have a single thing in the Methodist Church that I would not surrender before I left this building, if thereby I could unite with my brethren in the Methodist, Presbyterian and other churches in an organic unity for the establishment of the church of God. I even believe that it is possible to unite with the Catholics. When I was a student in the theological seminary one of our frequent visitors was Father Smythe of the Roman Catholic Church. He invited us to his church, which we frequently attended; and the last service I attended, the last time I had a glimpse of Father Smythe, was at the close of the celebration of the mass, when he distributed cards, having himself printed them, and they had a song service, and the last glimpse that remains with me of Father Smythe was the old priest with his hands behind his back, singing at the top of his voice that blessed Methodist hymn, "Jesus, Lover of my Soul."

My dear friends, we are really not divided. There is a Christian unity existing. Don't let us waste our ammunition and our time on those opposed to it. Let us bear definite testimony to its reality and remember that the spirit of God is on our side and will lead us on.

REV. ROBERT BAGNELL, Harrisburg, Pa. I want to express a little different view of the Lausanne Conference. I had a good deal to do with the work of getting ready for it, and was there the entire time. It was not a negative conference. The statement there that was agreed to unanimously on the message of the church to the world is the greatest statement given out to Christendom in one thousand years, in my judgment, and always the things upon which we agreed were stated first, and then the varying points of view were stated afterwards. It seems to me that the Lausanne Conference made possible the many things that we are now facing.

REV. R. C. HELFENSTEIN, Dover, Del. I wonder if we have as much unity as we would like to feel? How much unity do we really have? I am convinced, Mr. Chairman, that we have far more unity among the laity than we have among the clergy. A few years ago I was over in Washington addressing a laymen's meeting, and, as is usually the case, there were about twenty or twenty-five ministers that found their way into a meeting where they were not expected. There were between two and three hundred laymen from different denominations, and I made bold to make the statement that if the clergy, the ministers and a number of the secretaries in the various denominations, would get out of the way, that the laymen of the different churches would bring Christian union in a very brief time, and those men applauded and applauded and kept applauding, and I could hardly continue my speech. I noticed some of the clergy did not applaud.

On other occasions similar to that, I have made the same statement, and everywhere that laymen have had a chance to express themselves that has been the reaction.

I am sure that we do not need to hook up our ecclesiastical machinery so much as to junk a lot of it. We will have to be willing to junk a lot of our ecclesiastical machinery if we ever expect to arrive at Christian unity. And I believe with all my heart that if a lot of the ministers would get out of the way the laymen of the different denominations would bring in Christian union, actually, in a short time. And I believe in Christian union enough that I would be willing to quit preaching and do some other line of Christian service if, by changing my line of work, I might make some contribution toward Christian union.

REV. OLIVER HUCKEL, Greenwich, Conn. I have only a brief word to say. It has already been suggested here that if we could drop our ecclesiastical systems there would be a great manifestation of the Christian unity that we already have. The brother who has just spoken feels that if we could only get rid of some of our supernumerary officials we would have a greater chance. I want to suggest still another point. I know we are trying to think this problem out in its right proportions, and the subject of Christian unity and how much unity we have at the present time is exceedingly vital and important; but it needs conferences and education and coöperation for many years, perhaps it may be for many generations, before these problems will be finally settled. We must remember that we have infinite time yet. Our work must go on hopefully and faithfully, and the results are with God.

Now, while we are conferring and studying and debating on the possibilities and methods of Christian unity, and how to make greater progress in Christian unity, let us also face the great fact that thousands of our teachers in our schools and colleges and universities are teaching openly or tacitly that there is no personal God, no such thing as a soul, no fixed standards of morality, and no personal immortality. The whole new generation of the privileged classes of our young people are being educated largely along this line, a negative line to our religious faith and witness. The situation is not a theory, not a hypothesis, but a condition and a fact that we must face.

Now, what has this whole matter of Christian unity, and our present power with the unity that we now have, to do with this problem of the education of our young people? It is a problem not only in our home churches, as I know personally by experiences with our young people, but in foreign fields. Our missionaries in China have written me repeatedly of the deadening of religious faith in their schools, and fellows from Columbia University, graduates, young Chinese in China, working there in education and other lines, who are followers of our much respected friend John Dewey and of Bertrand Russell, these young graduates have no place whatever for religion or religious education in their outlook.

Now, I plead for a united church that we may have a united power in getting for teachers in our colleges men with all the scholarly qualifications necessary, but at the same time men with a sincere and honest faith in God. I don't think that is an impossibility in these days; yet a large majority of our professional teachers, even in the lines of ethics and psychology, are nonbelievers in God.

Now, our home and our foreign work is being hampered and undermined by teachers who are materialistic and are blind religiously, and are in some measure at least corrupting the faith of our young people; and a divided, rancorous church is a doubtful witness to God.

Mahatma Gandhi said a long time ago, when I had the privilege of interviewing him in Bombay, that the things that would make the church conquer in this world are three things at least:

First, to live as Jesus taught. Are we doing that in our churches?

Second, to emphasize, most of all, the heart of the gospel, which is love; laying your man-made theologies aside and emphasizing the heart of the gospel.

And, third, to have an appreciation of other points of view than our own.

Can we not bear united testimony, at least to these three great points? I feel that we can only do our part in making our Christianity a real thing by putting somewhat in the background our ecclesiastical systems, our ceremonies and theologies, and emphasizing the heart of Christ in our life and work. I think that will help to bring a renewed faith in God and a real Christian unity.

Rev. R. J. Helm, Detroit, Mich. We come here on a platform of recognition of the equality of all Christians before God, but in my very recent experience again I have been convinced that it is not only our creedal differences that put inhibitions into the path of unity; it is not only our differences in a theological way, but I have found time and again that racial differences obtain within the church, and are keeping us apart, and are a definite impediment to unity and to brotherhood.

I am thinking of a very liberal church in Detroit that has had the opportunity of a splendid social service. It is made up of twenty-nine different races and sects, and is really a community church in that sense; but they have been confronted by the overtures of Negroes who wanted to become members of that church, and the very suggestion, although the applications have not been definite, has caused several resignations from that church.

I know there are many of us here who would be willing to throw our creedal and theological differences aside, but who would really hesitate to ignore the differences of race such as those illustrated in this case of colored membership. I have noticed the difficulty not only in Detroit but in Los Angeles, and it is my conviction that as long as we worship in different churches we are going to fight in different camps.

Rev. Arthur Judson Brown, New York City. I share the gratification that we all feel for the measure of unity that has already developed, a measure of unity of which this conference itself is a happy illustration. But surely we are not going to delude ourselves, are we, with the idea that unity is equivalent to union? Surely we are not to be satisfied with the unity we already have, as if that were the desirable end in itself. When there are seven churches in a village of six hundred people, it is not enough that they occasionally hold joint Thanksgiving services and get together at oyster suppers and regard one another as Christian brethren. What they ought to do is get together in an organic union.

And I do not concur in the opinion expressed a few minutes ago by a preceding speaker, that the laymen would get together if the ministers would only let them. I am aware, of course, that there are laymen who are actively interested in the promotion of organic union. I enjoy the acquaintance of many of them. But I have had connection with this movement for some time, and I recognize that its leaders from the beginning have been, and are now, ministers. It was a minister that called this conference; and while I do not have the privilege of knowing all of you by face and by name, I rather suspect that the majority of men present this morning are ministers, despite the fact that there are ten times more laymen geographically available for a conference of this sort than there are ministers.

So let us bear in mind that while there are distinguished ministers who do not sympathize with the movement for an organic union, there are also a great many who do sympathize with it, and in ecclesiastical assemblies where I have been present and where votes have been taken, the ministers have contributed larger majorities of affirmative votes on organic union than the laymen have. Yes, we want unity of spirit—we thank God for what we have, but we also want unity of spirit that finds its inevitable and proper expression in organic union. And may I add, Mr. Chairman and friends, that the movement for organic union has progressed a great deal farther in the foreign mission field than it has at home, and I sometimes wonder if the organic unions that have already been consummated in the foreign field, and the movements for organic union in the foreign field, are not more generally talked about than they are at home? Already movements have been consummated in China, Korea, Japan, India, Brazil, and in a number of other fields.

I have heard others say, as our brother said, that organic union is a long way in the future. Why, that brother evidently did not know that organic unions are here now and are coming steadily along. It has long been my conviction, which I have expressed on many occasions, that it is no part of the foreign missionary responsibility of American churches to perpetuate on the foreign field the sectarian divisions of Europe and America. I have been associated with foreign missionary work for a long time past, but I have no interest in making the peoples of Asia and Africa Presbyterians. My prime concern is that they become Christians. If, having become Christians, they decide to organize along Presbyterian lines, I naturally am agreed; but if they choose to organize along other denominational lines, I am very happy, and if they choose to unite and form one church of the living God, I thank God with them for it.

Will you not study, my brethren, these movements for union and the basis on which they have been established in a number of foreign missionary fields, and the great project now being considered for the organic union of the churches of South India, and I think you will find much that is encouraging and much that is suggestive to us that are at home.

Rev. Carl E. Grammer, Philadelphia, Pa. One of the great needs of the Armament Conference, they say, was a standard of measurement. I think in the discussion of Christian unity now existing, one of the great needs is a standard of measurement. How shall we measure the amount of Christian unity that exists among us, for it is manifest that a great many of the forms of unity that have been spoken of are not very strongly Christian. For example, I might have an æsthetic unity with a man, and share with him an interest in architecture, but our kindred tastes in architecture would not be much of a union, and I might also have a philosophical affinity with a man, being fond of discussing ultimate problems of philosophy, but I could share that with Mr. Dewey or with Mr. Russell and it would be an intellectual union but not a Christian union. And I might also find a fellow Christian very agreeable to me socially, sharing the same social standards and tastes, but that would not be distinctly a Christian fellowship.

What is the heart of Christian fellowship? What is Christian unity with God as distinguished from the pantheist unity with God? It is the unity of will, the unity of purpose, and moral unity, that is the center of the Christian scheme. Now, in the exact proportion that people share moral and spiritual ideals there are Christian fellowships, and if the Christian churches are divided in Christian fellowship it is because the moral and spiritual ideals are not sufficiently predominant.

For example, a man can go to a meeting. I went last Sunday night to a meeting where I think one's æsthetic taste was constantly offended. The speaker used, as the flavor of his discourse, trite, homely vulgarities, to make the crowd laugh; but the speaker was, after all, a man of earnestness, and he had a message to deliver. Now, the question under those circumstances is, which is more important—is it the æsthetic taste, or is it moral earnestness?

I am profoundly opposed to the sacramental theories held by the eminent bishop who presides over this diocese. I profoundly regret a decision he has made which in my judgment misinterprets the principle of the church to which I belong; but I have a moral unity with Bishop Manning, and so, my friends, in my judgment the exact measure of vitality and power which will bring together the Christian church is its moral purpose. We will never get together in our philosophies, we will never get together in our æstheticisms, we will never get together in our social affinities; but I tell you where we will get together. We will get together when the Christian church has a passion for righteousness and addresses itself to great problems outside of itself. There is too great an immediate absorption, in my judgment, in the ecclesiastical details of reconstruction, and thus the mind is turned in the wrong direction. The heightening of moral vigor is, I believe, the only proper road to a closer organic unity.

RECENT EVIDENCES OF GROWTH TOWARD CHRISTIAN UNITY

Rev. J. W. Woodside, Ottawa, Canada. It is quite obvious that one might treat this subject by endeavoring to assemble as much of the evidence lying about the world as is possible, and evaluating it.

By way of preface along that line, let me say that there seems to be an almost universal demand in Christendom for a union of churches which will in some way at once give solidarity and feasibility to the unity of all Christians. We notice the movement in India, the great consummation in Scotland, what is going on in Australia, and most of all, the significant approaches and negotiations being carried on amidst certain great communions in these United States of America. Conferences on world faith and order are meeting continually. Within the churches of the reformed faith there is a disposition to accentuate the things which unite. The feeling is, generally, that the body of Christ, which is his church, has been sufficiently rent and riven, and that however respectable and necessary the historical origins of the divisions of Christendom may have been, the gamut of special destinies of neglected, ignored aspects of Christian truth has been run through, and the time has come for the fusing of the insight, the experience, the knowledge and the understanding that the separated churches have gained, into one comprehensive Christian whole.

The conference in Lausanne that has been mentioned, the conference on faith and order, was symptomatic of a need and a condition which is pressing in the whole Christian world. It revealed the scandal of division and the bankruptcy of denominationalism to meet the world's needs. The exclusiveness of separated churches received a severe rebuke. Pride and prestige could not remain when the churches clothed themselves with humility. So with other meetings.

Now, I propose to do what you expect me to do, namely, to tell you something about the United Church of Canada, which is a fact and not a theory. The advent of the United Church of Canada in the year 1925 is not only a recent but a challenging evidence of the growth toward Christian unity.

It is to be remembered that this church represents a merging of three former denominations, the Congregational churches of Canada, the Methodist Church, and the Presbyterian Church in Canada.

This is something new and arresting. The fact that these old denominations, widely divergent in origin and outlook, rich and varied in history, deeply grooved in ancient and honorable procedure, with a pardonable pride in their achievements, were able to discover common ground on which to mobilize their forces in organic union, is the most significant evidence we possess of recent growth toward Christian unity.

It would be a mistake to regard this as an isolated or peculiar event. Rather, it would seem to be the early first fruits of processes of the Spirit which have been ripening through the centuries. It is but the prelude to the masterpiece of harmony yet to come.

Lying behind our birth, some favoring and quickening influences are to be noted.

Our religious history is largely a history of union. The three denominations now forming the United Church of Canada, all have their roots in many lesser unions, dating back to early years. These denominational unions were not without effect in preparing the way for the larger union which is now a fact, and which we now see, was then in process of birth. These were the preparatory processes of the same spirit, which has now emerged in this more advanced manifestation of that unity which is yet to be.

Then, Canada is a pioneer country. The men who followed our rivers and blazed a trail through the forests and claimed their homesteads on our plains, developed a resourcefulness, an adaptability, an initiative, that forever characterizes the pioneer. New and strange environment, as well as the demands of necessity, ever press him to revalue old methods and develop new ones. Such circumstances develop a temper and attitude that belong peculiarly to the pioneer. It is not surprising, then, to find the pioneer willing to revalue the standards and methods of his church, in the face of menacing foes and in the light of new and ever increasing needs. While appreciating the old he is forced to ask himself, "How can I best meet the present situation?" It would be quite accurate to say that the factor, above all others, which hastened the advent of the United Church was the ever pressing and highly multiplying need of Canada. As separate denominations we discovered our helplessness. The years before union saw each of us in retreat. Common sense, sanctified common sense, finally secured the right of way, and we emerged.

Other favoring influences might be noted. Our men moved in obedience to great convictions about union which they had learned from the New Testament. They dreamed of a united Canada. They marked the extraordinary divisive forces at work in our midst. They saw with prophetic vision that only a United Church could give that spiritual leadership which would finally issue in a united and Christian nation.

Now, in looking back, we cannot fail to see in these and other favoring influences the hand of God. These were the providential preparations, leading up to this new emergence of the Spirit, now bodied forth as the United Church of Canada.

It is not my purpose to take you over a period of negotiations covering nearly a quarter of a century. At the outset we made a definite attempt to realize a much more inclusive unity. Approaches were made to certain other great communions. That dream we still cherish. We had great and delicate problems. They were faced with a sense of urgency, under the pressure of an ever increasing need, and with an abundance of good will which in itself was ever a token of its divine source. When men of good will and good sense get together, all things become possible.

Our Basis of Union lies open to the world. We do not claim that it is perfect. You will agree, however, that it is a significant and arresting document. The articles of our belief, our polity, our organization, on which we were able to mobilize three old denominations, is worthy of serious consideration by those who dream of Christian unity. We have given a hint—an indication, and pointed the way toward that which many of us glimpse on the far horizon. We are not ashamed of what we have done. It is always impossible fully to articulate the inarticulate, but we propose to perfect our basis as we proceed. We may not have been able to think through all our disagreements, but we shall be able to work them out. Living together we shall learn, and in the light of that good spirit which has led us thus far we shall increasingly discover that which meets the need. Our primary and abiding concern is not in creed or orders or polity or technique, or any such thing, but solely in this—Are we doing the will of Christ? By that star we propose to steer, refusing to be lured by the shifting and changing shore lights of lesser things.

In June, 1925, we set our feet upon the new and untried way. We crossed the old boundaries to a great and luring adventure. With kindling hearts and high hopes we struck our tents and set out to seek first his kingdom, and crown him whose right it is to reign.

The few years of our existence have given us great encouragement and confirmed us in our way. Even the visible evidences of our achievement cannot be captured in a paragraph or two, nor set out in a column of figures. A number of things might be mentioned. You can use your imagination to fill in the long leaps which I shall make. The amalgamation and rearrangement of our Home Mission fields and the merging of weak local congregations all across Canada, the merging of twenty-six boards and committees of the three former denominations into six boards, the amalgamation of three church papers into one and of three missionary papers into one, the uniting of the publishing interests of the three denominations into one, the merging of fifteen theological colleges into eight, an increase of twenty per cent in the givings of our people to missionary enterprises—these are some of the visible tokens which we have for our encouragement and yours.

We are not without evidence, also, that this is a real spiritual union. The tangible results, which I have mentioned, are striking and arresting, but they are not comparable to the fellowship of kindred minds and the new treasures of the Spirit which we now possess. Now we know that there are no barriers to such a union. Differences of opinion we have had, and shall have, as living men must have, but there has never been any grouping or divisions along old denominational lines. The larger and more vital concerns have never failed to secure and keep the right of way. Many of our ministers have suffered greatly, through the necessary adjustments in such an undertaking. They have suffered with joy, because through their suffering they have come into possession of something infinitely more precious. New treasures are ours, because of this new fellowship. We are experiencing a mystic interchange in the unmeasured depths of the Spirit. Together we are exploring the enriching and almost unfathomable ideas in the words "until we all come in the unity of the faith and the knowledge of the Son of God unto the perfect man, unto the measure of the stature of the fullness of Christ." There is a "socializing of our denominational testimony and witness," the development of a new community of experience, an exchange of visions, a sharing of discoveries, a mobilization of judgments, which is but a foretaste of a still wider fellowship that we believe is even now in process of birth.

We have regained our freedom, and tested afresh the liberty that is in Christ. We have claimed and exercised the right to state and restate the great doctrine of faith, in the light of ever expanding truth, and in a language that shall have some understandable content. We have a new freedom now, in approaching our problems of work under the dictates of sanctified common sense rather than through some ironclad procedure which has had its day. We are enjoying a freedom in which the urgings of the Spirit, and the intimations of his will, do not necessarily find expression through forms which have long since outlived their usefulness. In this great freedom we have fundamental contacts with all who are motivated by the same Spirit, and have set their faces in the same direction.

It can be stated with accuracy, I think, that we have experienced a new sense of power. We are unanimous about the manifestation of power upon the occasion of our birth. It was a Pentecost. The deepening fellowship and expanding freedom are both contributing to a new consciousness of power. In our serious attempt to concentrate and consolidate our scattered energies, once given to denominational and sectarian concerns, but now focused upon the great objective, we have felt a real quickening through the whole body. Then as we have dared to look directly upon human need, and exposed it before the eyes of our people, we have been driven in a new way to explore the power of God, as alone sufficient to meet that need. In the consequent high and serious attempt to become a worthy instrument in bringing the sufficiency of God to meet the challenge of human need, we have experienced a new sense of power. The old gospel is gripping in a fresh way. Fires are being kindled. A great passion is rising. A Galilean accent is to be caught in our preaching. I am persuaded that the church which keeps the channels open, by daring to look upon human need with the eyes of Jesus and yielding herself without reserve to the leadership of the Spirit, will repeat in her corporate life here and now some of the wondrous deeds of Judea and Galilee.

We may fail. These tokens so full of promise may never produce the harvest we expect. The fault will be ours. Our venture is not without its perils. There are those who would interest us again in fence building and fixing. We are tempted to engage in the secondary ministry of reform rather than the primary ministry of regeneration. Forces are at work which set us again within the imprisoning bonds of an outworn denominationalism.

Our hope lies in further adventuring. It has been well said that we are not only a united church but a uniting church. At the moment we are negotiating with several other communions looking toward organic union.

The horizons have been pushed back for us. We have caught a glimpse of the whole world. Our concern is to bring the gospel to every man, and to the whole of every man. In that high enterprise we wish to unite with all who dare to meet the challenge of human need with the sufficiency of the gospel, with all who share in the same passion and own allegiance to the same Lord.

DISCUSSION

Rev. S. D. Chown, Toronto, Canada. Dr. Woodside has carried you, I think, into the depths of the spirituality which pervaded this movement, and I shall simply, in a very few words, try to present to you the various historical phases of the events which occurred as we prepared for union in Canada.

I have been asked to speak to you on that subject, the preparation for a church union in Canada. I will say, in the first place, that we prepared for a church union in Canada by church unions. We had nineteen separate unions, involving more than forty different Christian bodies, before we came on to the great union of 1925, so that when we reached 1925 we had but one Presbyterianism, one Methodism, and one Congregationalism in our country.

The preparation for the great union really began in the year 1899 with a system of coöperation. We began in mission fields, and the first step was to refuse to send any agent into a locality where either the Presbyterian or the Methodist Church already had an agent there. The Congregationalists were not very much involved in our home mission fields.

The next step was to remove a representative of one of the churches where there were two already at work.

At that time we were building new railways and settlers were beginning to pour in, and it was decided that these recently settled portions of our country should be divided between the Presbyterian and the Methodist churches, so far as they were concerned. The Presbyterian body undertook to minister to the people settling along the line of the

Canadian Pacific Railway, while the other church agreed to look after those who were settling away from this railway's lines.

I happened to be chairman of the committee in the province of Alberta for six years, and during those six years we eliminated duplication in all but fifteen points, and at these points duplication did not imply competition by reason of the size of the population.

Further, on account of the initiative taken by the people themselves in various localities, a large number of what we called local union churches were formed, so that when we began, at least when we finished up with the proposition of organic union, already more than three hundred local union churches had been formed.

We also had coöperation in regard to our social service work. Conferences and coöperative agencies were at work from the Atlantic to the Pacific, always with mutual respect and appreciation. We arranged a system of coöperation also in theological education. Wherever we had two or more colleges belonging to the united denominations, they were brought into an arrangement for coöperation, so that all the students were taught by the same professors, had the same lectures, studied the same textbooks, and were subject to the same examinations. In Montreal and in Vancouver the Anglicans joined with us. I must say that the Anglicans were somewhat hesitant about committing the question of church architecture to the common coöperative movement; they were rather cautious also about giving us the opportunity, or giving the students the opportunity, of being taught by professors who were not Anglicans on the subject of the Protestant Reformation and the origin of the Church of England. But in a general way it may be said that there was a conviction that the full curriculum would be taught to advantage by the most proficient professors that we could possibly obtain.

In 1904 definite negotiations for union began. We approached the Anglicans and the Baptists. The reply of the Anglicans was this: That if we would as a condition precedent to discussion accept the Lambeth Quadrilateral, then they would consider whether they would begin further discussions with us. The Lambeth Quadrilateral involved, of course, the question of apostolic succession, and that in turn of course involved the question of episcopal ordination, and we did not feel that we were called upon to unfrock ourselves or even divest ourselves of a portion of a frock. We felt that we were ordained sufficiently for the purposes of our church life. For myself, I must say I considered it very inequitable that one party to a discussion should bring forward a contribution that had already been labeled as final, and ask all the rest of us to discuss questions which were open to amendment and change by majority vote. I did not believe that was equitable or fair. I believed that everything should be thrown into the crucible and that nothing should be taken out except such material as was of constructive value for the building of the Kingdom of God. Yet our friends of the unionist party were so considerate and so kind that they passed a resolution that in view of the cordial and brotherly representations made to us by the representatives of the Anglican Church, they would appoint a committee to meet a committee to be appointed by the general senate of the Anglican Church for the purpose of seeing what could be done. As far as we know the general synod of the Anglican Church has never taken advantage of that offer.

Then we had some contact with the Baptists. I think I was chairman of the committee to meet the Baptist delegates and to find out what their mind was. They expressed themselves in this way: They said they had a conviction that they had a special gospel to teach throughout the world, and, having that conviction, they must maintain a separate organization in order to carry out that purpose. Well, of course, as soon as the word "conviction" was mentioned, it stopped all further discussion. We were not out for the purpose of changing men's essential convictions. We were out to see whether we could build a platform of essential truth broad enough, or narrow enough, if you like, so that all persons coming together to negotiate could stand upon that platform in perfect good faith. So we had to pass on without the assistance of our brethren of either one of those denominations.

Then we passed over to the period of negotiation. I may divide it up for convenience of thought into four phases.

There was the first phase, of sentimentality. We came through that swimmingly. Everybody was in favor of church unity, and at the close of each session—we had quite a number of sessions, and I presided at quite a number of them—a resolution was passed to the effect that in the opinion of the joint committee no insuperable obstacle could be thought of which would stand in the way of complete organic unity.

Then we came to the creedal phase. On the first day of our meeting in 1904 I rose in my place and declared that I thought our duty would be sufficiently suggested if first of all we would sit down and ask ourselves the question, "What is the church of Jesus Christ in the world for?" And after having that question answered as fully and as reasonably as we could, then we should ask ourselves another question, "What is necessary to be believed to enable the church of Christ to do its work in the world?" And let all the rest of it be sloughed off into the realm of personal liberty.

Well, we now have twenty articles in our Faith, and I am bound to say that apart from certain theological refinements and ingenuities they do carry out the spirit of what I proposed at that time, and nearly the whole of the twenty articles are drawn in such a way as to inspire Christian life and to guide Christian work.

We came, next, to the administrative phase. We laid down certain principles as a basis of union. These principles had to be worked out in detail later. We were then dealing with the work of the various departments of the church, particularly. Now, as chairman of all the commissions which were appointed for the purpose of working into details the principles provided for, I can say this, that never for one moment did I observe that selfishness appeared above the surface. There was no evidence of denominational self-interest. There was no evidence that any denomination was seeking what it could get. Everyone was trying to find out, by a thorough study, what they could contribute to the development of an institution which would most fully express the mind of Jesus, and in whose hands there would be the most competent work done for the establishment of the Kingdom of God. If at times the keen edge of wariness was felt, it was due to an intimate psychological twist which had to be untwisted by discussion. Having worked in one administrative harness for a number of years, the men negotiating naturally thought that having had good results in that harness it was the best harness that could possibly be produced. But I can say to you this morning without fear, I am sure, that those men are now feeling very comfortable indeed in the new harness in which they are working at the present time.

The most difficult phase we had to deal with was what I may call the temperamental phase. The temperamental quality to some extent ran through every phase; but it was more prominent, at least it became more obvious, as we came closer and closer together. It became clear that there are some men in the Christian ministry who are constitutionally nonconcurrents. You have to take that into consideration. (Laughter.) You can convert their hearts, but it is a most difficult thing to get their heads thoroughly converted. They ask time for consideration, but time only shows that they are impervious to the effects of time. They are not prepared to think out the problem dispassionately. They simply rearrange their prejudices and then prepare for further resistance to union. Of course, that is not the case of all nonconcurrents. It is only the case of the constitutional ones who become the jealous leaders of the race. I think I can best represent what I have in mind just now by telling of one representative who was so carried away by the balmy and pleasant atmosphere of the joint committee of negotiation that he described the creed that we arrived at as fully and simply scriptural, as a blessing to the world at large, and as an example that might well be followed by other churches contemplating union. That seemed very beautiful indeed, and he was a man who believed in the perseverance of the saints, yet after all he fell into a backsliding condition and at length could find no rest or comfort for the soul except on the bedrock of the Westminster Confession of Faith. I say that to illustrate the disposition of certain people who are opposed and who don't give any promise. As far as they are concerned you might as well go forward as rapidly as possible to the fulfillment of your ideal without waiting for them.

I thought that perhaps I would speak to you this morning about some of the motives which touched us in Canada, but in general they are simply the motives that are in vogue throughout the world, and are bearing their fruits. Perhaps I might mention a few ideas that arose out of the patriotism of the Canadians. There was a time when Canada was split to pieces, and the economic and social ideals of the people of the east differed from those of the west. It was just as difficult for us to arrange a tariff as it is in the United States, to satisfy the east and the west. But we felt that if we gathered together a number of prominent men, men who were foremost in the public life of our country, and had them sit down together and had them discuss problems for the benefit of the whole country, getting these men from all parts of Canada together, then we would get the benefit of the opinion of the whole Dominion, and so it has proven to be the case.

Then there is another thing peculiar to Canada. We have an immense territory to cover for the Lord Jesus Christ. Oh, what a burden that was upon our souls! It was impossible to carry it as Christian men, that is, as Christian men divided into denominations. We must unify our work; we must not waste the Lord's men and the Lord's money in duplication of effort, and so, that being the imperative motive in Canada, and having to keep faith with many local union churches which had been already formed, as I have indicated, it was our duty as men, and as honorable men, that is to say, as Christian men, to go forward, whatever the difficulties might be. And we have found out that while there were tragedies to pass through—I, for instance, was called a robber and a despot—tragedy in the long run turns to comedy, if you wait long enough. The divine breath in man scatters these things as the wind scatters the chaff, and we stand clear with our faces to the future, thanking God for the point to which he has led us.

REV. T. ALBERT MOORE, Toronto, Canada. The one impelling purpose that dominated the churches in Canada was the realization that every part of Canada where settlement went forward needed the gospel of Jesus Christ, that Canada might be a Christian country. Every effort had been made by the churches to fulfill that task of reaching every community with the gospel.

We have heard something of the plans of coöperation and of federation to meet that responsibility. But we discovered that coöperation creates convictions that coöperation cannot satisfy. We discovered that federation produces the results for which federation is planned, but the people demand something more. And in consequence the churches in Canada went forward with these plans until they found it necessary to proceed to organic union. The spirit of unity always prevailed; but the development of church union demanded something more. Perhaps we were fortunate in Canada in the fact that three churches negotiating church union all held the Presbyterian system of church government. It saved us considering some questions that otherwise would have come up. But when we came to consider, everything was placed in the crucible. The machinery of the church was ready to be scrapped, if necessary, for the furtherance of the gospel in our country, and there was no hesitancy on that part.

It happens that for almost a quarter of a century I have been one of those church officials of whom somebody said this morning that they were supernumerary officials. I am glad that there was no official of the three churches who stood for forms, but that all sought, with the ministry and the laity of the church, to go forward into the accomplishment of church union. I am glad that when the church union was consummated on June 10, 1925, the whole of the Methodist Church, ninety-nine per cent of the Congregational Church, and over two-thirds of the Presbyterian Church entered that church union. And because some of our friends in the Presbyterian Church were unable to follow us into church union, and since some of our friends in the Presbyterian Church themselves have organized into a church union, that fact does not detract from the other prominent fact that church union in Canada has been a very great success.

And we have already heard of the larger fellowship, the wider vision, the more intensive methods of dealing with a greatly enlarged program of activity among the people. May I just say that the offerings to the missionary purposes of the church are almost twenty per cent larger each year than the most liberal support that was given to these same enterprises by the three churches previous to the church union, and with this has come increased efficiency and greater economy through the reorganization that reduced twenty-six boards and committees to six general boards for the carrying on of the work of the church.

And I would like to add to what Dr. Woodside said as to what has been accomplished. Not only have local church unions been effected in upwards of five hundred communities in Canada, but the United Church of Canada has gone into more than twelve hundred communities where no Protestant church had organized, and has organized congregations and now is preaching the gospel of Jesus Christ to the people in those previously nonchurched communities.

I wish that I had time to put my hand in my pocket and bring out and read to you letters from as far away as Newfoundland and British Columbia, expressing thanks to the United Church that at such places as Shebel on the Hudson Bay, and away up on the border of the arctic circle in the Peace River section of Alberta, the United Church has organized congregations. The sons of families from the places named have come under their influence, have written home, and the parents have written us their appreciation.

May I add that since the church union, up to our last report, December 31, 1928, the increase in our membership —and may I say that we have had very earnest requests that we should not carry into our church membership dead timber, which term will be understood—was almost fifty thousand persons, and we have increased our Sunday Schools a little more than thirteen hundred.

We have a well-pleased church membership, enthusiastic, earnestly going forward, and dominated by the purpose of the church and the preaching of the gospel of Jesus Christ.

We have a satisfied ministry, looking forward and working for the constant development of the Kingdom of God in every part of our far extended provinces and out over our mission fields. We have a membership now realizing the great blessing that has come through church union. Last week I was invited, one evening, to address the young people of three united congregations in one of our towns, and my address was to follow a discussion that they themselves had planned. It was my great joy to hear those young people as they talked—having already forgotten the denominational relationships of their parents—of the far reaching vision that had come to them in our foreign mission field work, and what joy they had in the vision that was theirs of being able to help in this widely extended field.

That the church union in Canada has ever been of interest outside of Canada is evidenced by the fact—and I am speaking of just what I know, having been secretary of the Joint Committee on Church Union for many years before union, and secretary of the church since the union—that we have printed upwards of three million copies of our basis of union, and since church union there has not been a week that there have not been requests for copies of that basis of union from other lands. The day before yesterday, in my office, I O.K.'d the requests from three different persons in South Africa, two in South America, one in India, and one in China, for copies of the pamphlet, some of these being for as many as fifty copies. I was also glad to have put in envelopes twenty-seven copies of the basis of union that we have been asked for from different parts of the United States.

We believe that Christianity is a way of life, a way of life where Jesus Christ is recognized as King and Lord. Ours is a church going forward with a prospect of success, a united church and a uniting church. Now there are two denominations in Canada corresponding and negotiating with regard to church union, and another denomination, whose headquarters are in the United States and which is very proud of its Canadian conference, requesting the headquarters in this country for permission to negotiate with the United Church of Canada for church union. Another denomination whose headquarters are in these United States is proud of the fact that at the last meeting of its general body permission was given to any of its congregations in Canada which so wished to become congregations of the United Church of Canada, and a number have taken advantage of the permission.

Our desire is to go forward, believing that we are accomplishing the work much better because of church union than could have been done in our separated denominational life. Our prospect is the blessing of God in the helping of His people.

THE CHAIRMAN. The most significant move in the United States for Christian unity is that between Congregationalists and Christians. The Baptists some years ago attained a partial union in their family, and the Presbyterians some years ago did likewise in theirs. The Congregationalists and Christians do not belong, as it were, to the same family, and that has made their merger a most significant move. The union of these two bodies, in many things alike but not in the same family, has opened the way for the union of all Protestants in this country.

The two brethren to speak on this subject, are Dr. Burton of the Congregationalists and Dr. Hainer of the Christians.

Rev. C. E. Burton, New York City. The time for our adjournment has passed, and I will therefore simply report the fact that the Congregational churches of the United States of America, as united in the General Congress of Congregational Churches, and the Christian churches as united in the General Convention of Christian churches, have voted to unite, and that every vote on the entire proposition, both the general proposal and the details of it, was taken unanimously. I think that is all I need to say at this time.

Rev. W. H. Hainer, Irvington, N. J. It is a real pleasure for me to take advantage of this privilege of registering myself, heart and soul, in favor of the movement, every movement such as that which is engaging our thought at the present time. I verily believe that we are moving in the direction of our Lord, and that is the secret of my happiness in this engagement. I have never known anything but the spirit of union. My father was a Christian minister, and five of my brothers were Christian ministers. My brothers did not all remain as Christian ministers, but they did remain as ministers until the Lord had taken some of them to himself.

We have always been congregational in our church life, and the Congregationalists have for the most part been Christian, so that we have not anticipated from the beginning any difficulty whatsoever in this union of hearts.

I heard a good brother tell this story the other day. He said there arose between two brothers a little domestic infelicity. They could not seem to get together; they could not seem to get to an agreement. And finally they sent for the preacher, and he came in and talked with them as a preacher would under those circumstances. He said, "Now, why can't you love each other; why can't you live in peace and harmony and coöperation?" And then he illustrated by a picture on the floor where a cat and a dog were lying very peacefully and quietly. He said, "Now, why can't you live just like that?" And one of the brothers said, "Well, you tie them together and see what will happen." (Laughter.)

So I am glad to say that I represent one of the bodies which have been tied together, and nothing serious has happened yet. I believe we all agree that the Lord had one of the great kingdom-building thoughts in his heart when he prayed that all might be one. Why have we been so slow in getting together? Are the reasons of our separation justifiable reasons? If we love our Lord and love one another as we pray that we may, then we ought to be united.

THE END OF A CYCLE IN PROTESTANTISM

By Rev. Charles Clayton Morrison, Chicago, Ill.

When I was asked to speak on this program I gave two titles, intending, however, that they should cover the same address, and that the committee should choose which title they preferred. They chose "The End of a Cycle in Protestantism." The other title which I gave them the option to select was this: "The Present Status of the Christian Unity Movement." I speak of this because I am rather conscious that the title which the committee rejected, in favor of the more cryptic one set down on the program, indicates a little more plainly the real purpose I have in mind. My subject, then, may be called, "The End of a Cycle in Protestantism," or "The Present Status of the Movement for Christian Unity."

The movement for Christian unity reached its highest peak of emotional expression just at the close of the Great War. I suppose that there has never been in the entire history of Protestantism since the Reformation such a weakening of the denominational bonds as obtained in 1917, '18 and '19. The war itself was a great unifier of all our cultural interests. We were engaged in a common enterprise, the enterprise of winning the war. We were subordinating everything to that great purpose. The result was that the differences which obtained in our common daily peaceful life tended to fall away. The refinements of life were treated with a certain contempt. The nice distinctions between groups and schools and classes and castes and temperaments and tastes—all such distinctions faded out and the gross necessities of work and duty were sufficient for us all. Men went out to the front, men of the ripest, richest, most delicate and sensitive culture, and standing side by side with men of the crudest and vulgarest kind of personality had a sense of comradeship and fellowship in the great job that they were out there to do.

This unifying sense which the war produced expressed itself in many ways here at home. We had banquets and meetings of various kinds at which we were addressed by chaplains who had come back from the front, and who told us the story of the fighting and other experiences which they had there. One of the things that these chaplains delighted to tell us was the story of the way in which our denominational distinctions, which always bulked so large in our peace-time home and religious life, had fallen utterly away. A Protestant enjoyed telling us how he slept under the same blanket with a Catholic priest; and I shall always remember the thrill which I felt—and the applause which followed—when a Jewish rabbi told of an experience. Noting a soldier wounded he went to him, and as he unbuttoned his clothes he found a crucifix hanging about his neck, so he held that crucifix before the eyes of the dying boy. That is what the war did for our feelings, for our sentiments of unity. It made the Jew and the Catholic and the Protestant realize the common denominator which they had in one basic faith, in spite of those distinctions and refinements which had grown up amongst us to separate us from one another.

On the home ground, also, this war emotion expressed itself in this unifying of our churches for the time being. Under the stress and necessity of economy many churches in villages and in the suburbs of our great cities and in country places drew together for the purpose of saving coal, and worshipped, two or three congregations or more under the same roof, in order that they might not waste the fuel that was needed in carrying on the war.

Out of that temporary war-time federation or merging of congregations in various places, there have emerged a very considerable number of community churches which have made that temporary arrangement permanent. These Methodists and Presbyterians and Congregationalists and Baptists and the rest discovered that they were quite alike when it came to worshiping together under one roof, and they developed a fellowship which they have found delight in continuing, in spite of the pressure that has been brought to bear upon them in many instances by denominational leaders.

Now, out of that emotion of the war, there emerged certain very striking suggestions and projects for Christian unity. The most notable, I think, was that which was expressed by the Presbyterian General Assembly in May, 1918. Meeting in the city of Columbus, Ohio, with something like nine hundred commissioners present, the assembly voted, as I remember, without a dissenting voice, a resolution declaring that there ought to be one united organic church of Christ in the United States, and offered to sink the Presbyterian denomination in such a united church. This proposal was responded to by many denominations, and commissions were appointed and joint sessions begun.

A plan was devised which was given much consideration and criticism, and over a period of something like two years, if my memory is not at fault, these discussions went on, growing out of that manifesto of the Presbyterian General Assembly. Finally, this plan for a United Church of Christ in America was voted upon, and I think accepted, by the Philadelphia meeting of a joint commission representing many denominations; but from that day on it has not been heard of. After having been adopted, it seems to have fallen into the discard.

On the crest of this wartime emotion, there appeared also the spectacular Inter-Church World Movement, which was a direct expression of the wartime feeling that the churches not only ought to but could get together. The Inter-Church World Movement was not a movement for organic unity, but a practical project conceived under the spirit and impetus of the methods by which the war itself had been financed. It undertook to adopt the Liberty Bond selling devices and general technique upon which the government had proceeded in raising its money for the war.

This ill-starred project, the Inter-Church World Movement, launched a vast campaign, pooling the interests of the various denominations for raising the benevolent and missionary overhead budgets of the denominations. There were many who had faith to believe that when the money was successfully raised by the pooling of the interests of the denominations this would inevitably lead to a common method of spending the money, and that out of this practical, pecuniary coöperation which the denominations enjoyed in the Inter-Church World Movement, there might grow something that would be much more deserving of the term "organic unity." It was not a mere visionary hope, but the project was launched at an unfortunate time. It was launched at the flood-tide of the emotion of unity which the war had generated and released. But as soon as the war was over this flood of unity emotion began to recede, began to ebb, and left the Inter-Church World Movement stranded on the banks of churchly unconcern.

The effect was very discouraging, because the denominations were shouldered with vast burdens of debt. They met these debts with grimness and honesty and loyalty. They wrote a chapter in the history of Protestantism which is one of the most admirable of our last half-century of history. Not a dollar of those debts remains undischarged to-day.

There has been a great deal of recrimination with respect to the reasons for the catastrophic end of the Inter-Church World Movement. In my judgment the reasons that are given are frequently not satisfactory or adequate. It seems to me that the Inter-Church World Movement failed for a number of reasons; I do not think any single explanation of any great event like this is quite sufficient. But the controlling factor in the failure of the movement (which I think was thoroughly sound in principle) was the fact that the war had artificially stimulated a consciousness of unity which, when the war was over, began to recede, to ebb, leaving many coöperative hopes of the church stranded which before the war would have had a good chance to survive. That is precisely what happened. As soon as the war was over, the denominational leaders, the ecclesiastical functionaries, looked about and saw what havoc had been played with their denominational scheme of things, their organization, by this sentiment of unity which had prevailed during the war itself. And these leaders of our denominations, who were legitimately responsible—I am not reflecting upon them personally at all in making this analysis—legitimately responsible for the welfare of their denominations, went out into the field to mend the broken fences of sectarian fellowships, fences in which great gaps had been broken by the experiences of wartime, when ministers had felt lightly the load of loyalty which their denomination laid upon them, and when members of the churches, the laity, had been less concerned than ever before with denominational programs and loyalties. Now these men went out with their sectarian tools to repair the broken walls of the denominational structures and to mend the fences that had been broken down. They burnished and oiled and repaired the broken machinery of the denominational order, and started this machinery in active and potent operation again.

As a result we passed quickly away from that romantic conception of Christian unity and that romantic impulse toward unity which had dominated us during the fighting days; we passed into a period of recrudescence of denominationalism. The denominations now had the right of way and we quit talking of unity.

I was prompted recently to look back over the files of the *Christian Century* for the years between 1922 and 1928 to see what I myself had been doing during those years. I discovered, to my humbling, that the *Christian Century* had very little to say about Christian unity in that period. And I therefore class myself with all the rest. Here was clearly a period of sterility. But we have passed through that period, marked by so great concern for our denominations. The ecclesiastical mechanic and the denominational engineer have done their work, and have done it well. I suppose that our denominations were never so well organized as they are to-day. Never before was our denominational machinery so well oiled, so well burnished, so well fueled, so competent.

We are waking up, however, to the fact that while we are spending more money for new church buildings, while we are raising vast sums for missionary and overhead and denominational enterprises, not to speak of the vast increase in our budgets for our local churches, our denominational order of things is like the wheels of a mill that are grinding without grist, turning without genuine output. A sense of deep and poignant disillusion is seizing the hearts of men and women as they face the fact that denominational Christianity—even though it may be excellently organized, even though it may be liberally furnished with resources, even though it may be better manned than at any period in history—is impotent, helpless in the face of the vast human need and human possibilities which exist outside its door.

This fact is making us take stock of the order of the church with a new mind, with new feelings, and with a fresh outlook. We are becoming aware of the necessity that is upon us; we are becoming aware of the irrelevance and the sterility of our denominational type of religion, and everywhere—in the United States and Canada, in Great Britain and throughout the entire range of Protestantism—we are asking, with wistful hearts, Is there not something better? Is there not a way in which religion may express itself on a grander scale than that which it has found in the three centuries and more of our Protestant history?

It should not surprise us, therefore, that at the end of this cycle in Protestantism there should appear numerous and apparently unrelated expressions of Christian unity. Here, for example, is this marvelous thing which I think is the most significant of all, the union of the churches of three different denominational traditions in Canada. Some time we ought to have a Christian unity conference for the simple purpose of making a study of that union. If we would take its history and achievement and make it the subject of a three-day discussion, analyzing and criticizing the thing that has happened there, I can imagine nothing more fruitful, more instructive, or more edifying. But I must not speak of that. It has already been put before the conference at the session this morning.

If you had asked me, What denomination is least inclined to consider the question of Christian unity among our American denominations? I would have answered, the Baptist denomination. The Baptist denomination is traditionally indifferent to the ideal of Christian unity. I suppose that the two denominations that talk most about Christian unity are the Episcopalians and the Disciples. I happen to belong to the Disciples denomination, and I was brought up from my infancy to believe that the idea of Christian unity was a Christian idea—it was an idea that derived from the very mind of Christ. But the difference between the Baptists on the one hand, and the Episcopalians and Disciples on the other, is really very slight when it comes to action. While the Baptists talk very little about Christian unity and the Disciples and Episcopalians talk a great deal, the Disciples and Episcopalians are very canny, very cautious and stubborn, when it comes to practicing it.

Much like the Baptists in respect to their familiarity with the idea of Christian unity, stand the Methodists. Why should the Methodists be very much interested in Christian unity? They are themselves a great, solid, united church, with an organic unity within themselves which is such that they can fling the total energy of their body as a united force against any evil or on behalf of any righteous cause which they may elect. They have an organization which is hardly less finely coördinated, and under hardly less positive, bureaucratic control, than Rome itself. And Methodism stands as the leading denomination in the United States, so far transcending any other denomination in numbers and in organic power that it has never felt the particular need of giving consideration to the idea of Christian unity. Many smaller denominations are much more willing to cherish this ideal and to speak for it and to do something about it.

Yet, it was at the Kansas City gathering of the Methodist Quadrennial Conference a year ago last May that an action was taken which was so surprising to me that I could not believe it when I got word of its having taken place. A vote was taken on behalf of Christian unity in which, if my memory serves me correctly, there was not a single dissenting voice, and a manifesto was issued by the Quadrennial Conference looking toward a union of the Methodist Church North with the Presbyterian Church in the U. S. A. A Commission was appointed in that gathering sent on to Tulsa, Oklahoma, where the Presbyterian General Assembly was at that same moment in session, to present this overture to the Presbyterian General Assembly. The Presbyterian Assembly meeting a year later in the city of Minneapolis made a generous and gracious response to this overture. The spirit of Christian unity, the spirit of wistful yearning for fellowship with one another across denominational lines, was there expressed in an extraordinary way by Dr. McAfee, the moderator, when he said, "We wish to serve notice on the world that Presbyterians are out for all kinds of unity with all kinds of Christians!" I don't think that I have found in all my reading any such crystallization of the Catholic idea of Christian unity as that brief word of Dr. McAfee's. It was not only a generous and a gracious thing for him to say, but his utterance is worthy to be taken as a text indicating of the purpose which draws us together in this Christian unity conference.

Well, here we have the Congregational and the Christian churches coming together in a great and significant unity. We have overtures being made between the Baptists and the Disciples. While I do not think there is any logical reason to expect that Baptists have any better chance to unite with the Disciples, by reason of the fact that they both happen to be immersionist bodies, than either of them has with any other denomination, nevertheless the place to begin is where you are. When the first overture comes pick it up and respond to it and let develop out of it what may.

But the fact is that at the present moment we seem to be passing out of the cycle which is covered in the calendar by a decade, a cycle which began with that romantic idealism of Christian union which emerged from the fighting days of the war and then passed into a period of sterility and indifference. Now we find that the church is waking up, passing out of this cycle of unconcern with respect to the divisions in the church. The end of a cycle may be the beginning of an epoch.

And so we stand here to-day in the first conference that has ever been held to consider Christian unity as primarily a moral problem—a problem in the morality of the mind of Christ. We do not come, any man or woman of us, as a representative of our denomination; we are not speaking for our denominations nor are we thinking in the terms of our denominations. We are not aware in the back of our minds that the thing we are saying might compromise our denomination or that our denomination might not support the thing we are saying. But in the spirit of free men we are gathered here in conference, with a view to our own personal enlightenment and the enlightenment of our churches, so that there may be called into existence a body of free opinion in all our churches competent to face the problem of unity which is becoming constantly more urgent and importunate.

Let us consider two or three things as we bring these thoughts to a focus. In the first place we have on our hands these survival denominational organizations. I say quite frankly that they are survival organizations. Nobody would think of starting a Presbyterian sect to-day, not even a Presbyterian, if the Presbyterian Church were not actually in existence. Nobody would think of starting a Baptist Church to-day, not even a Baptist, if the Baptist Church were not actually here. These denominations—and I will not waste time by naming them all—these denominations are here because they are here. That is about all that can be said for them. Each is the survival of a controversy and of a situation and of a set of problems which are no longer vital to men and women who are aware of the spirit of the age in which they live. I think it is of primary importance that we should say that to one another, and that we should hold that fact before our eyes and let it have its way with us.

Our denominations are running on survival momentum. We are not, as denominations, generating the power by which we are operating. The power by which our denominations are operating to-day was generated in the past, and our whole denominational scheme of things is spiceless and tasteless to the lips of modern men. The denominational appeal awakens no genuine response to-day. I think the more urgently, the more decisively, we can say that, the truer our expression will be.

Yet these denominations of ours contain within themselves inestimably precious treasure. They are in a true sense the repository of the faith, as that faith finds whatever expression it has in our modern times. I think that it would be a great mistake for us to deal with these denominations ruthlessly, wantonly, in the spirit of iconoclasm, like vandals coming in impatiently to sweep them aside. That would be no contribution to the cause of Christian unity. We have got to reckon with the facts as we find them in our religious world, and it is important, while we are thinking about the construction of a united church, that we should fold fast to these habits, these familiarities, these beautiful fellowships and traditions which have their expression in our denominational life.

For my own part, I am not sure that I agree with an assumption which seems to obtain here. Some of us assume a false antithesis when we go on the theory that the creation of a united church carries with it the outright and complete dissolution of our denominations. In my judgment the united church has got to be created partly out of the material that we now have in our denominational order, and, besides that, we have got to find something in the very air itself, so to speak, out of which to create the united church. But I would not be surprised that as we go on in the creation of a united church we shall find these denominations—not in their present form and function, not usurping the place of the catholic church of Christ—absorbed and retained within certain limits as fellowships and fraternities in the united church which by the grace of God our statesmanship and faith may be able to create.

I like to feel that the movement toward the united church does not mean the sweeping aside in ruthless fashion of the treasures that are involved in our denominational order, but quite the contrary. We may go on building the united church and taking over one after another the functions that are now held in usurpation by these sectarian bodies, committing those functions one after the other to the united church which we are in process of creating, until at last those functions which are essentially catholic but which our denominations have long usurped will be performed by the united church. This we can do without sacrificing any of the inestimable treasures and values of our denominational fellowships.

Our Christian conscience is now disturbed by a sense of the ethical implications of our sectarian practices. Never before have we taken them poignantly to heart. The implications of our denominational practices are coming more and more to be felt by us in the realm of conscience. We are restive now, under the sense that many of our denominational distinctions and practices are violations of the very basic law of the organic body of Christ. We have on our hands a problem not merely in ecclesiastical propriety but in Christian morals. There is not a single aspect of this concept of Christian unity which does not at last trace back to an ethical problem. You take the question of communion—the question as to whether the communion may be administered on an exclusive basis or not. That is a question which may be solved according to canonical law. Yes. It may be solved according to the rights that you or I assume for our denomination. We may say, Our denomination has a law or a dogma which demands closed communion, and if you do not wish to join our denomination there are other denominations with which you can find fellowship and communion. We may say that if we will, but when we have justified our practice of an exclusive communion in terms of denominational prerogatives or of ecclesiastical law we have not begun to probe the depth of that question. The question leads us ultimately right into the mind of Christ himself. It is an ethical question there. Christ, we do concede—most of us nowadays are willing to concede—has received these, our brethren of other names, and does receive them and meet with them at the communion table. What Christian right, then, have I to reject them? When I or my group spread the Table of the Lord, what right have I to say, They shall not commune with us. In so doing I may conform to a canon, if there be a canon, but I find myself in complete violation of the very mind of Christ.

We are gathered together here under the principle of a great formula, for which I think the convener and chairman of this conference is chiefly responsible—at least such is my understanding—the formula that "All Christians are equal before God." Now I cannot draw a line between Christian and Christian and say, I will have fellowship at the communion table with this kind of Christian and not with that kind. I cannot do that without declaring myself a schismatic. I am a violator of the very unity of the body of Christ, and the unity of the body of Christ is the basic law of the mind of Christ.

Take this matter of rebaptism. Baptists are guilty of it. Disciples are guilty of it. When a Methodist comes forward in a Baptist church or a Disciples church, what do we ask him? He brings a letter from a Methodist church in another city, and we ask him how he was baptized. "Were you immersed?" we say. And if he was not immersed when he joined the church and became a Christian, then we say, "My friend, it is necessary for us to lead you outside of the church of Christ in order that we may have the sectarian privilege of bringing you in again." My friends, that is the precise logic of our practice, as Baptists and Disciples, in respect to the rebaptism of other Christians.

Now that is something worse than an ecclesiastical impropriety; it is a violation of Christian morality; it is an infringement on the prerogative of Christ. The only basis on which I can justify that procedure is by telling this Methodist brother when he comes with his letter, "You are not a Christian and the church that gives you this letter is not a Christian church." If I say that I have a logical right to induct him into the Christian church by Christian baptism. But I don't say that! Baptists don't say that! Disciples don't say that! We know this Methodist is a Christian, of course, and the church whose letter he brings is a Christian church. Therefore, the guilt that is on our hands in this sectarian procedure, this exclusive membership procedure, is not an ecclesiastical impropriety; it is a moral guilt; it is a violation of the mind of Christ.

I think the same implication obtains with respect to an exclusive ministry. There is no variation. An exclusive ministry may justify itself only by a plain, unqualified repudiation of the Christian status of other churches and their ministries. On such a basis it can ethically justify itself. But until a church, clinging to the dogma of an exclusive ministry, is willing to declare its repudiation of the Christian status of other churches and other ministries, it is affronting, morally affronting, the very mind of Christ. It usurps the prerogative of the head of the church when it has the presumption to say that only those of its ministry, ordained in its way, may administer the holy sacraments to Christian people.

My friends, it is this ethical aspect of Christian disunity that is disquieting our hearts now—that is making us restless. We could continue this sectarian kind of organization of religion indefinitely and get along. We could shuffle along with it, if it were merely a matter of ecclesiastical impropriety, a matter of a canon, a law. Yes. But as soon as it becomes an ethical problem, an interpretation of the mind of Christ in recognition of the equality of all Christians before God, we are under the necessity of revising our practices and building a church which will reflect what God thinks about His church.

There are other aspects of our problem which I haven't time to consider at all. The Christian church to-day confronts a task so huge that it cannot be carried through by our denominations. Our fathers were not aware of this vast task that the modern church confronts. In their day the church was concerned with the saving of men from their individual sins. To-day we have the job of saving a social order—an order immeasurably more complex than any which they could imagine. We have the uncompleted task of Christian missions, which are in the way of breaking down—in the way of a vast catastrophe—unless something is done completely to recast the whole enterprise. We have the race problem on our hands. We have a whole new set of tasks in the making of an international order from which war shall be cast out altogether. Our denominational system is impotent to meet such tasks as these, and as we stand in the shadow of these great undertakings and these great appeals for service we are aware of its incompetence.

Then, again, we have on our hands a sensation-saturated world; we have to do with a mass mentality that is so constantly pounded upon with unremitting sensation that men have little time to think, and little disposition to think. The modern inventions, rapid transportation, the automobile, the radio, and especially the movies—quite apart from any of the moral questions that are raised about the movies—have an enormous bearing upon the kind of presentation of the gospel that we ought to be making to modern men. I think if we could stand off and see ourselves trying to appeal to this sensation-soaked generation of ours by our dull, discursive sort of religious appeal we would smile at our naïveté—if we were not grieved at the tragedy of religion having no more adequate expression for an age that gets its ideas through the senses more than it does through reflection.

I say that for this kind of a generation religion needs to make a totally new approach. The modern world calls for an expression of religion on a grand scale—an expression which even this church in which we are now meeting, this beautiful church of St. George's, is unable to give. What we need is a church which can conscript the moral forces of the community and mobilize the resources of religion on a vast scale—a church in which the mentality of this day of ours may find the stimuli and the glory of religious endeavor and the satisfaction which comes from engaging in religious worship. Our age will never discover these values of religion until a united church provides them.

We confront a world accustomed to huge magnitudes; on every side of us vast concentrations of energy and force and resources have grown up, and here is the church unchanged from its agricultural and primitive order of life, carrying these earlier denominations into an age when everything else is moving toward concentration, toward power, toward great magnitude.

I often think how typical of the totality of religion, as it finds itself set down in the midst of our modern life, is the picture which you have at Wall Street here in the city of New York, where Trinity Church stands. That is religion to-day, surrounded by vast magnitudes, keeping the altar fire burning for a few but not touching the great forces of life, not gearing itself to the mighty mechanisms which have in their control the destiny of our social order. For the church in its pettiness, in its division, in its traditionalism, to try to carry into a day like this the inestimable values of relgion is tragic futility. My friends, it is my conviction, as we pass out of the cycle of the past decade into the new epoch into which the spirit of God, I think, is leading us, that not any of us have seen with our eyes or envisaged in our dreams the glorious church which our mighty Lord, the head of the church, is to-day in the very act of fashioning for the future. Religion some day will be a thing that will lift—like the tides—that will lift our ocean of humanity up toward God. And as we lay aside the things that are gone, forget the things that are in reality behind, and reach out to the things that are before us, the realization will grow upon us that only a united church, capable of projecting religion on a grand scale, is competent to save the kind of world which our world has come to be.

DISCUSSION

Rev. Philip S. Bird, Cleveland, Ohio. I think we are all agreed that it is almost a sacrilege to discuss so superb an utterance as that to which we have listened this afternoon, and yet because of its very greatness we find before us many problems that are discussable.

I am reminded at this moment of a day about a month ago when Dr. Morrison gave an address on a similar subject in the city of Cleveland. The presiding officer at that time was Dr. Charles Francis Thwing, the president emeritus of Western Reserve University. When Dr. Morrison had finished his address Dr. Thwing said something like this, in very characteristic fashion: "We have listened, ladies and gentlemen, to one of the outstanding addresses of a century that is seeking to be Christian." I think that is true.

We have listened to Dr. Morrison as, with characteristic steadiness, poise, daring, ability and vision, he has brought to our attention the problems that confront us as a church. I shall have to confess that when the Presbyterian Church was alluded to at the beginning of his address, I felt like hanging my head, for though we did do something fairly well known in 1918, we quite repudiated our action five years later, in 1923, by certain circumstances that took place in the city of New York. Those circumstances somehow or other influenced our entire denomination, and in the mind and heart of the average campus population to-day we still have that sort of thing thrown at us, and we are being asked for an explanation of it.

Dr. McAfee, to whom I believe reference was made, is an outstanding man for the leadership of the church at this present moment. In his own family he exemplifies perfectly the spirit of unity. He has a brother who is a member of the staff, I believe, of the Community Church in the city of New York, and he has another brother who is one of the leaders of the so-called Fundamentalist party in the Presbyterian denomination, and he himself says, "We are out for all kinds of organic unity with all kinds of people."

Certain questions do arise, do they not, as we think of this address to which we have listened this afternoon? I confess that I could not possibly be quite as kindly in my criticisms of the denominational situation as we face it, as Dr. Morrison has been. I therefore throw this question at you to-day, and ask you to find some answers to it in your discussions: What part of our denominational set-up can we scrap at once? And what shall we put in the place of the things that we scrap?

To be sure there are splendid traditions in the great denominations of civilization to-day, which we should conserve; but I believe that in looking back upon those traditions we are apt to make them too much of a point of prominence in our thinking. What can we do away with at once that will suggest our earnestness in this passion which is consuming some of us?

If there are some Methodists present, I should like to hear from some of them as they bring to the fore certain problems that have been in their minds during this discussion. If there are Baptists present who are identified with that ever enlarging company of Baptists who are seeing the light, I should like to have some of them bring to our attention the things that are on their minds.

We do face, do we not, this kind of a task? I think as we are here this afternoon amidst all of the problems of a confused social order, we face something which is immediate and practical and thoroughly pragmatic. I am exceedingly glad that Dr. Morrison in his writing and in his speaking does not allow the things of which he is thinking to remain up in the air, but with a firm and strong touch tells us that these things are workable and that we must be up and at them at once.

Ministering as I do to a congregation drawn in large part from a great campus community, I find that these questions are being propounded in such locations, and they are, of course, open to you for your consideration and your discussion. Our social and our economic problems demand instant attention to the thing of which Dr. Morrison has been speaking. Our missionary enterprises demand it. Why, at Lausanne a short time ago, the men who stood head and shoulders above all the rest of us were men who came from the missionary fields and who were already practicing Christian unity and who were wondering what we were thinking about it. And then, of course, our ideals of world peace demand it. Can we not put this pact that has drawn us together in this conference alongside of another pact about which we were speaking to-day, and give to it that same high and whole consideration which some of us are trying to give to the other thing? And our thinking people under twenty-five demand it. I heard one of these people speak in England this last summer in this wise, "Not the sheer folly of the present situation as we face it, but the utter lack of Christian ethics in the situation as we face it." And it goes without saying that our loyalty to the person of Jesus Christ demands that we should do this thing.

This is a conference called together for the purpose of discussing in freedom, and I hope with a degree of certainty, the problem that is on the mind of every man and woman in this church this afternoon. We shall not be walking after him whom we are seeking to follow, nor living as Christian disciples, unless we really take some part in the putting together of the robe that has been so badly torn.

Rev. Thomas F. Opie, Burlington, N. C. The test of thinking, action and attitude in the church of Jesus should always be:

What would *Jesus* do?
What would *Jesus* think?
What would *Jesus* say?

What would be the attitude, conduct and reaction of Jesus? We hold that all who call themselves Christian should strive for this test rather than for the test of tradition, or the test of ecclesiastical polity or church discipline.

We suggest that the test, What would denominational expediency say, think or do? is not a proper test in Christ's fold; that the question, What would the bishop, the board, the vestry, the session, the consistory, the ecclesiastic say, think or do? is not necessarily a proper test in Christ's fold.

Without intention to wound or to offend any individuals or authorities in any branch of the church, we respectfully suggest that Christ's followers should be free to apply *first of all* to a given situation in the church the primal test, Is this what *Jesus* would think, say or do?

We hold that this should be the test in personal conduct, in official action and in denominational procedure, as regards the sacraments of the church, as regards the pulpit, as regards administering the affairs of churches, and as regards the status of laymen and lay women, no less than as regards the ministry in its several types and forms.

"Treat one another with the same spirit as you experience in Jesus Christ" (Phil. 2:5; Moffatt's version).

We anticipate the time when all persons declaring allegiance to Jesus and to the spirit of love and brotherhood will be received into the Christian fraternity without regard to individual theology or other tests.

It is our belief that this platform alone will insure the best possible unity among the churches and that the future unity of Christendom should rest solely upon allegiance to the person, the example and the life of Jesus among men.

The tragedy of Christendom does not inhere in the fact that we differ, but rather in the manner in which we differ—our animus and our vituperation and our unfraternal attitudes. We hold that it is not necessary nor to be desired that all types of Christians agree, either in theological concept or in ecclesiastical polity, nor as to faith and order; but we also hold that the intolerant attitudes and the unkindly, not to say un-Christian, behavior displayed from time to time by individual Christians and by groups as well, that differ, is thoroughly to be condemned and is hurtful to the cause of the church of the present as well as to the church of the future. "A new commandment I give unto you—that ye love one another."

In all of our program looking to unity and solidarity and coördination, let us manifest preëminently the mutual love of Jesus Christ.

REV. EDWARD BLEAKNEY, Pittsburgh, Pa. I rise to speak as a Baptist. Dr. Tibbetts, the pastor of the Hyde Park Baptist Church of Chicago, was to lead in discussion this morning, but he is unable to be here. I see that one of our outstanding men, Dr. Faunce, is to speak to-morrow. But our denomination has been mentioned in this wonderful message brought to us by Dr. Morrison, and I just told one of the great leaders of our group—I suppose the outstanding leader on the question of church unity in our denomination, Dr. Ashworth—that the time had come for some Baptist to stand up. He agreed, and I am here to say two or three things. I wish that one of our distinguished leaders would say it, but I speak as the representative of a great many young Baptist ministers, the growing group that my good friend Dr. Bird referred to, who are heartily in favor of the Christian Unity League and who agree absolutely with what Dr. Morrison said about our denomination.

Many times we have hung our heads in shame to think that our denomination has not been in the lead in church unity. We regret also that our denomination is not in the United Church of Canada, and when it was mentioned this morning that the United Church of Canada is now negotiating with two other denominations I prayed secretly that one of them was the Baptist.

I want you to know that there are many Baptist ministers who are doing their best to allow Methodists, Episcopalians and Presbyterians to unite with their churches without insisting on immersion. I fought that battle in the church in New York state and have done the same thing in the church in Pittsburgh. I rejoice that I took into my church at Easter a Roman Catholic doctor and told him he did not have to change. I did not ask him to be a Baptist, and did not immerse him, but brought him in.

There are about a thousand churches in our convention in the north that have some form of associate or open membership.

One other thought, and I am through. What we need is education, the education of the ministers and the education of the people in the pews. Two experiences brought that to me this fall. When I returned from my vacation one of my trustees met me and said, "I can no longer go along with the program." I said, "Why?" He said, "I do not believe in the type of church unity that you are preaching and leading the people into. I believe in church unity," he said, "if they will all become Baptists." I said, "There are a lot of Episcopalians who will say the same thing, and there are a lot of Methodists who will say the same thing, and Presbyterians as well. We have got to reach those persons in the Methodist denomination and so on, and it is a matter of education."

I read a paper the other day to twenty of my fellow ministers, and one-third of the paper was on the subject of church unity. I noticed in the discussion that the only man who opposed denominational unity was the secretary of one of the denominational boards, and I said to him, "I take a lot of satisfaction in telling you that you and your group stand in the way of church unity." We have got to carry education to that group.

It is conferences such as this that give inspiration and spirit, and we can go back to our groups filled anew with this idealism and be determined more than ever to be apostles of church unity.

REV. HILDA L. IVES, Portland, Me. Two little Methodist girls were talking together—they were discussing church organization—and one said, "Just what is a deacon?" The other one said, "I don't know; I think it is the lowest form of Christian." (Laughter.)

I realize that as a rural minister I am the lowest form of minister; but I would like to make a plea for the rural life of America. As we have been discussing the question of unity I think perhaps we have not realized what the fundamental question before America is to-day.

Thanks to the amazing transition of America from the rural nation which it was one hundred years ago, we are now the greatest industrialized nation in the world, and in the process of that transformation, and the magic of the machine-world and science which have brought our millions of people together in great centers, our rural districts have been forgotten and overlooked. Economically that is true. We all know how in the last year the three great parties recognized the poverty of our rural as compared with other groups. And coming from a rural church I make this statement, that America will never remain great unless she makes the farmers of her country the same self-respecting group as any other group, conscious that they feed the nation, which is our most important industry; and unless the agricultural group, who have the fear of God and the love of God, can have the church of God, our nation will go the way of Greece and Rome. And while it is possible, on account of the amount of money available, for a divided church to exist in the cities, there is no such possibility in the rural districts to-day; unless there can be one united church in the rural districts there can be no church. And the countrysides have been utterly forgotten by the church in America to-day.

We have in our state alone one hundred thousand children that are not in Sunday Schools. I make a plea for the rural districts. We realize that religion is an economic, moral and spiritual necessity in the world to-day, but the fact seems to be overlooked that while we have enough money for a divided church in the cities, there is not enough money for anything but a united church in our agricultural districts.

Rev. Robert Bagnell, Harrisburg, Pa. I rise to give a very brief picture of the inside situation in the Methodist Episcopal Church, which is not well known. If I had time, I would like to contrast the reception the General Conference gave to the commission that went to it from the council that originated with the Presbyterians, with the report of the commission on federation in 1928. The rank and file, I think, of the Methodist Church at least, is very much farther advanced in the spirit of unity than many of the leaders are. This is the inside story that I think has never appeared in print. There was a commission on federation during the Quadrennial preceding 1928. That commission had a limited scope, but it dealt with such matters as the Lausanne Conference, the Stockholm Conference, and things of that kind. Out of the Lausanne Conference meeting there grew a very strong sentiment for a strong and forward-looking report on the part of the commission to the conference. The secretary prepared such a report, with its recommendations, and sent it to the various members of the commission for study. When the commission met there were present quite a number of the members, and one man was there as a guest by virtue of the fact that he had been at Lausanne. The commission thought that the work of the secretary was altogether too radical, that the General Conference never would accept so radical or forward-looking a report as that; so they recommitted the report that had been prepared to a small committee, which toned it down in a pronounced way. It was presented to the conference, published in the *Christian Advocate* and buried; but this one man who was there as a guest got a copy from the secretary and took it with him. He happened to be a member of the subcommittee on matters of organic union, and that subcommittee adopted the original draft almost without change. Then it came into the larger group of 150 men and was adopted there almost without change. Then it came to the General Conference and was adopted by a vote of about 750 to 18. That small group of men had thought it altogether too radical and rejected it; but it came before the General Conference and was adopted as I have indicated.

Now that report was more radical than Dr. Morrison indicated. That commision was authorized on behalf of the Methodist Episcopal Church to make overtures or to receive overtures on coöperation and organic union from any like-minded church; and I felt that those facts ought to be put before this conference.

Rev. Robert A. Ashworth, Yonkers, N. Y. I have been very deeply impressed with everything that has been said to-day. I don't think there have been very many practical suggestions made as to how the churches are to get together. That is the particular aspect of the problem with which we wrestled at Lausanne, and while I think we got a good distance, we did not come to any very fruitful conclusion, I think, as to the way of initiating actual union. And therefore I am rather inclined to think that the particular approach that we have chosen in this conference is the right one after all. We need to develop a will to unite. We need to want it a great deal more than most Christians want it before we are likely to make any great success in the practical attainment of it.

Reference has been made to the Baptist denomination, and I think what has been said about the Baptists is quite fair. I think that perhaps a Baptist might be even more severe than anything that was said by Dr. Morrison. We don't want union very much. In general, we don't see very clearly why we should want it. There are reasons, there are an abundance of reasons, and I think we need to do a great deal more of educating along that line.

I chance to be the chairman of the committee which is dealing with the question of larger coöperation with the Disciples of Christ. That committee has its problems, and its problems largely arise out of the fact that no matter how nearly together two denominations may be in practice and in principle they don't see any reason why anybody that is a Christian should draw very much closer to other Christians than they are at the present time.

I think that we should have more of this kind of thing that will cultivate the desire for unity.

I had a very interesting experience in the spring of this year. I was invited to go down to the city of Washington by a company of six members of the Episcopal Church who were themselves members of the commission appointed by the General Convention of that body to consider the questions of Christian unity, particularly those of faith and order. And they invited a Lutheran, a Quaker, a Presbyterian, a Congregationalist, a Baptist and a representative of one of the Eastern Orthodox churches, to spend three days down there at the cathedral in Washington and to discuss the whole question. We were to criticize the positions taken by the members of the Episcopalian commission, and those who were invited had their expenses paid and were entertained for no other purpose whatever but to criticize their hosts. I thought that encouraging, a most hopeful attitude. (Laughter.) And they got all they paid for. I have never heard such frankness, I might say such brutal frankness, in my life; but you can be brutally frank in a Christian spirit. (Laughter.) And you can disagree without being disagreeable. (Laughter.) And there was the most delightful, refreshing and inspiring Christian fellowship throughout it all.

There were three of these Episcopalians who were of the Catholic party and three who were of the Broad Church party, and it was very interesting to some of us that these various representatives couldn't agree at all among themselves; that made it easier for some of the rest of us. (Laughter.)

Now, my point is this; that if we are going to have Christian unity that amounts to anything, we have got to have all these different points of view included in it, all these different sections and parties. We mustn't leave any of them out.

So far as I can see, there has not appeared yet any common platform upon which we can all stand. The most direct and intense differences developed in that little conference to which I have referred, and yet even those who differed most widely from one another had the same desire to get together.

I think it is hopeful, as long as we can maintain that desire, and I believe that somehow or other love is going to find a way; but when we let any kind of bitterness or any thought of superiority or inferiority become a factor in the situation, we fail.

Let us talk Christian unity. Let us cultivate the spirit of

Christian unity. And the time will come when we shall discover a way of union in spite of our differences. We shall find a higher harmony. We shall find a larger conception, big enough to swallow up all our differences, so that we can combine and still maintain those things that we, each of us, find to be matters of conscience. That is the only basis, it seems to me—a unity with freedom of conscience. If we love the Lord Jesus Christ, and try to advance his Kingdom, why can we not agree with one another in anything that is essential to that great end?

Rev. Chalmers Holbrook, Milbrook, N. Y. I was glad to hear something said a while ago about the rural churches. I represent a rural federated church. Something was said this morning about our having a partial view of Christ's mind and purpose through our denominations. I suppose that I should be a veritable oracle here before you, for I was ordained a Presbyterian, hold my ministerial standing in the Congregational Church, married in the Episcopal Church, and am serving a federated church which consists of a Methodist, a Reformed, and a Quaker church. (Laughter.)

But I want to disabuse your minds immediately. I feel that one contribution that I would like to make to this assembly is to get down to the practical side, much of which has been already said, and to emphasize our need of fulfilling the spirit of Christ in our daily work among our churches. I think we all feel that our forefathers fell down tragically in the reconstruction days following the Civil War, because they allowed the spirit of bitterness and prejudice to take away from them the magnanimous spirit that might have solved that great problem. We have something of that same spirit in our denominationalism. We need the spirit of magnanimity, the spirit of love, and we need to make rich and poor alike feel a friendliness and a desire and a will to carry out the spirit of Christ. We are proceeding along that line in our communities. We are proceeding on the thesis that Christ came to present to us a way of life, and that is the spirit which I believe is going to provide the practical method by which we shall effect these larger unions of the denominations in Christendom.

REV. JOHN TAYLOR ROSE, Cayenovia, N. Y. I stand here as an Episcopalian, just to answer a question, and a very pertinent one, asked by one of the previous speakers, and that is, "What will each denomination scrap or be willing to scrap, before we can coalesce, at least to have a federation?"

The Episcopalian Church must scrap the theory that certain men from the beginning have come down through apostolic succession with a right and a power to ordain men to be practically miracle-working priests. I know that all Episcopalians don't accept that theory, by any manner of means; but the machinery of our church is so well oiled that the dominant party among the ecclesiastics make it appear that that is the official position of this church and our position. Whatever may be the outcome of the controversy in our church, our place is, of course, naturally and properly and historically with the great Protestant evangelical denominations, with whom we share the same glorious history and with whom we share the same hopes and fears for the future. And there is no reason why the great evangelical denominations should not have a practical federation, at least along the lines of the covenant that is printed on the leaflet that was read a few minutes ago. Practically they have that unity, and it ought to be cemented, of course, more firmly, so that we can go forth mightily as an army with banners to win this country for Jesus Christ and against aliens, foreign and domestic.

REV. S. D. CHOWN, Toronto, Canada. Something has been said this afternoon about scrapping the traditions of the various churches, and on that account I have come forward to say simply this: That in the United Church of Canada we have affiliations with world-wide Congregationalism, with world-wide Methodism, and with world-wide Presbyterianism, and in order to obtain that affiliation we have to prove to each one of those bodies the fact that we retained enough of the traditions of each one of them to satisfy the desire of the leaders in the various world-wide movements. (Laughter.) Of course that implies that there should be an exchange of ministers. It implies also that we should be students of the various churches that have been brought together, and I am glad to say that that is being taken up largely by our people, and I think they will continue to study them until they have lost interest in them by reason of their special interest in the United Church.

We were asked—because of the affiliations of Methodism, or rather because of the affiliation of the United Church with Methodism—to represent the Methodists of the Western Hemisphere, including the whole North and South American continents and Japan and the islands of the sea. We were asked to represent these because they felt that in the United Church there was sufficient of the spirit and practice of Methodism to justify that act.

I might tell you a story to lighten the occasion, before I sit down. When I was at the Baptist World Alliance, an immersionist told a story about a Methodist who came to transact business in a certain town. It occurred to him that it would be a good thing to have the Baptists join with him, and he sent word to them to that effect. After seriously considering the proposal they sent back word, saying, "If you will come under we will come over." (Laughter.)

Mr. William H. Hager, Lancaster, Pa. I will undertake to say a word for the laymen of the church. Out of my experience as a Lutheran, and the Lutherans have to their credit the merging of three of their bodies, I would like to agree with what the gentleman said this morning, that the job of unifying the church would not be left to the laymen. Permit me to say, however, that the job should not be left to the clergy. It must be done, if it is to be done, by the clergy and the laymen. Perhaps the laymen can give this grave and vital situation an additional push.

I will never forget the words of Dr. Schmock, who for many years was the head of our General Council of the Lutheran Church, when he said to me that somehow or other business men could sit down and scrap over things and remain friends. He said, "It seems very difficult for the clergy to do that."

I want to say this other word. The inspiration of the wonderful things we have heard leads me to say it. Does the church realize that possibly the greatest reason for unification is our children? How can we expect our little children who grow up to come into the Kingdom of Heaven if the church does not lead a braver, stronger fight to-day against the evils of the world? Starting in our own communities, how can we expect the church and the Sunday School of all the denominations, divided as they are, to bring our children into the Kingdom of God and keep them there, if we don't get together and fight the community evils and the national evils that we face to-day?

A SURVEY OF THE DAY'S THINKING

By Rev. Robert Norwood, New York City

If I could survey the sky, if I could tell the number of its stars and planets, or if I could enter into the spacious soul of the least of the sons of men on this planet, I might be prepared to survey this day's thinking. I shall make no attempt to do that. I can only offer a reaction, and the reaction is not only to this day, but to yesterday. I begin with the prayer service of yesterday afternoon—whole-hearted, intense, quiet spirituality, interpretation of the spirit of prayer as action, the communion of saints, the silence that followed when we bowed our heads together and lost the sense of these historic walls, of the walls of all churches, and were walking over hill and over dale and along the shore with Jesus of Nazareth. So we began with a sense of one who said, "Where two or three are gathered together in my spirit, I am in their midst," and from that moment until now we have been losing ourselves, not in the problem of church union but in the mathematics of counting the eternal heartbeats of that Master who declared, "And I, if I be lifted up from the earth, will draw all men unto me."

The dominant note, let us say, of our meditation, not of our thinking, has been this, one of humility. It must always be one of humility when we approach him.

"Depart from me, for I am a sinful man, O Lord." So the centuries should cry through the confusion of creeds and the multiplications of rituals and churches. So the century should cry in its repetition of that preposterous tragedy of dividing what can never be divided, and calendarizing what can never be put into formula, the eternal rhythms of the heartbeats of him who said, "And I, if I be lifted up from the earth will draw all men unto me."

Let me put the emphasis this afternoon upon that word "humility." Let me say that until we have humbled ourselves before his blessed feet, we shall never find the gate that enters into the unity of the great brotherhood.

The quarrel I have with all movements toward unity is that they have manifested rather the spirit of him who stood high in the temple and thanked God that he was not as other men. I represent a church that from the days of my boyhood and until now has been thanking God that it was not like the Baptists or the Methodists or the dour Presbyterians, thanking God that it had an unusual and specialized kind of ordination that made it possible for it to confine in the wafer and the wine the incarnate one who belongs to the hills and the seas and the rivers and the woods and the hearts of humanity.

It is humility that we need, humility of repentance and sorrow for our intellectual arrogance that has created these distinctions which now we are trying to separate.

May we not ask this afternoon for at least intellectual humility? Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? No, we cannot. But we can, by searching, find out our need of God and by finding our need of God discover God's need of us, and when we discover God's need of us we have found Jesus, for Jesus is God's expression of his need of humanity. I believe that that is the spirit of to-day and of yesterday, that something is happening in our midst, as it happened when in the beginning a few were gathered together in his name, and he said, "Go, now, into the world with your bit of good news and tell it in your own way as best you can."

I have been heartened to discover that the quarrels of the churches are rather local than universal. It is interesting to find High Church and Broad Church and Low Church Methodists. And it is very interesting to discover that there are Modernist Congregationalists as well as Fundamentalists and literal-minded Congregationalists; that there are in the Presbyterian Church Platonists and Neoplatonists, followers of Aristotle on one side and of Moses on the other. (Laughter.)

These are encouraging things. They teach us that the old walls in which we sheltered ourselves are crumbling, and the sooner we bring them down the better, that we may build a house not made with hands but eternal in the heavens, a house of living stones, of reconsecrated men and women, a house that represents not a belief about Jesus but a faith in him, a faith in his spirit and his vision; not a love for Jesus, but loving like him, having that same urge toward utter giving that he had and which makes him still the living reality of humanity wherever his name is mentioned.

We need not necessarily be discouraged because we find that centuries are possibly ahead of us before Annas and Caiaphas get out of our way. And we still have the gentleman whose name was Simon the Great, who believed that the Holy Ghost could be given upon payment of a certain kind of shekel.

But are we to be disturbed by these gentlemen? Is not the spirit of Pentecost one of a wide-flung courage that grants the spirit of the Christ?

It is not my purpose to preach to you this afternoon, and I hope I have not spoken as if I were preaching; but I promised you that while I would not give a survey of the thinking of this group I would give my reaction to its feeling, its feeling and its emotions toward repentance. Whatever we do must be done in that spirit of humility.

THE POSSIBILITIES OF ATTAINING CHRISTIAN UNITY

By President Daniel L. Marsh, Boston, Mass.

The Calvinists once drafted the "Five Points of Calvanism," in which they aimed to set forth the distinguishing characteristics of their faith. A few years ago the Fundamentalists sought to emphasize their difference from the rest of the Christian world by announcing "Five Points of Fundamentalism." As an aid to memory and also as a concession to a whim of mine, I propose to discuss the subject that has been assigned to me, "The Possibilities of Attaining Christian Unity," under the heading "Five Points of Christian Unity," or *"Five points of fellowship which one denomination of communion may have with others."*

Many who are yearning for Christian unity are thinking of it only in the terms of an organic union of several denominations. Such a union, or reunion is a consummation devoutly to be wished; but I hold that there is a Christian unity possible without the discarding of denominational nomenclature, and even without the scrapping of all denominational machinery. Therefore I seriously recommend the following "five points of Christian unity," as five points of fellowship which the various denominations ought to have one with another without further delay.

I. The first point is *Utilitarian* in character. We often become aware of definite trends in life without knowing how those trends got started. I suppose that a good many factors have contributed to the launching of the movement toward church union as well as toward Christian unity. I am wondering whether the indifference of laymen toward our wasteful denominational expenditures cannot be credited with at least a part of the origin of the present trend toward church union. Certainly no argument is more convincing to laymen in this day and age than a declaration that it pays. Last summer Dr. Frank A. Horne delivered a notable address at the Institute of Religion at Buck Hill Falls, Pennsylvania. In it he cogently set forth the economic and spiritual gains to be derived from a united church. He called attention to the fact that Protestantism has church property valued at $2,905,000,000; that the two hundred denominational units of Protestantism have 210,000 churches with about thirty-two million members. He showed that while the population of the country was increasing by one and one-half per cent these churches increased their membership by two per cent. He then pertinently put the question, Are the spiritual dividends commensurate with the investment and overhead cost? Most business men who study Mr. Horne's address agree with him that the continuance of the loss and inefficiency due to our divisions cannot be justified.

This utilitarian argument may be considered sordid, but it is effective. Unity will put brakes on traditional prejudices and personal ambitions. Ecclesiastical leaders who hold jobs on denominational boards need to beware that they do not invite the charge that there is a strong element of selfishness in their lack of sympathy with movements that look toward unity.

There are many fields where a spirit of Christian unity may express itself in coöperative efforts, even though there be no union of the denominations concerned. Community programs put on by the Y. M. C. A. and Y. W. C. A. are one. We certainly should have interdenominational coöperation in the work done by our hospitals and our educational institutions. Many home missionary enterprises could be better carried through by the coöperation endeavor of many denominations than by any single one alone. Let us above all have a genuine demonstration of the essential oneness of all the churches of Christ in their work on foreign mission fields. This should be for two reasons. First of all, there is a sinful waste of money at the present time in having so many boards interested in competing programs. If, therefore, we are more interested in the propagation of the gospel of Christ than in denominational propaganda let us act together in this one matter at least as one great Christian church. The second reason why it ought to be done is for the sake of the peoples to whom we go. They do not need to be freed from our denominational differences for they do not understand and are not interested in them.

Let no one infer at this point that at home here I am in favor of the so-called nondenominational community or neighborhood churches. I do not favor the establishment of such churches. Most of them prove abortive. I think the best way to care for a community that is not big enough to support more than one church is to establish a real community church belonging to one of the great denominations. Unless single churches which serve whole communities are tied up with some one of the great denominations they are cut off from participation in an intelligent world program.

They became self-centered and shortsighted. They will decline and die and they ought to die. If the so-called non-denominational community churches set out to engage in a world program by federating themselves with other non-denominational churches for the purpose, they are acting inconsistently for such a course will only result in the founding of a new denomination. Nietzsche remarks that "everyone who enjoys thinks that the principal thing to the tree is the fruit, but in point of fact the principal thing to it is the seed. Herein lies the difference between them that create and them that enjoy." Christianity is both to bear fruit for the world to enjoy and seed for the creation of a new world. The object that Jesus had in mind in his emphasis on unity was "that the world may believe."

II. The second point in respect to which Christian unity may find expression in closer fellowship which one denomination may have with others is a fresh amalgamation into what may be termed certain *Natural* groups. Various lines of cleavage took place in the church of God in the past which nobody would think of making to-day if the church were still one. Great denominational families got broken up into many subdivisions. The first steps that should be taken toward the reunion of Christianity is the reunion of the various members of these denominational families. There is no reason why there should be a dozen or more different Methodist denominations: they all ought to be one. The same thing is true of the Presbyterians and the Baptists and the Reformed and all the others. Canada has given a demonstration of the ways and means by which this thing can be accomplished. In Canada, first of all, the various branches of the Methodist Church welded themselves into the one denomination. Next the same thing happened in the cases of the various branches of the Presbyterian Church, and the Congregational Churches. Then these three denominations thus made strong and hopeful that amalgamation was feasible, engaged in a long process of negotiation and conference, and at length in mutual respect and good will formed the United Church of Canada.

Therefore, here in the United States let the Methodist Episcopal Church and the Methodist Episcopal Church South and the Methodist Protestant Church and the United Brethren Church and the Evangelical Association and all other groups that properly belong to the Methodist family get together and form one greater Methodist Church. At the same time let the Presbyterian Church U. S. A. and the Presbyterian Church in the United States and the United Presbyterian Church and all the other Presbyterian bodies unite in one greater Presbyterian Church. Let all the other denominations see what they can do in this direction. After these few great denominational families have been reunited let them then enter into a federal union. The problems involved and a beginning in their solution has been made by the present Federal Council of the Churches of Christ in America. The confederation between the states during and following the American Revolutionary War was a similar beginning. The colonists were forced to take common action during the Revolutionary War by their common fear of the British redcoat, but after the danger was removed they feared one another more than anything else. The whole country was in a state of practical anarchy from the end of the Revolutionary War to 1789. This ended when the Constitution was adopted which brought the Federal Union into being. Let that evolutionary process serve as an analogy to American Protestantism.

No one who was present at the Lausanne Conference in 1927 (as I was) can believe that any organic union of our evangelical American Protestantism with the Roman Catholic Church or the Greek Orthodox Church or the Anglo-Catholic Church is possible in the near future. Therefore, the next best program in my judgment is to effect the amalgamations outlined as I have stated.

III. My third point in respect to which Christian unity may find expression in closer fellowship between denominations is a matter of *Intention.* You will doubtless recall the story of Samuel Taylor Coleridge as a poor boy and a charity scholar in London. On the crowded Strand one day he flung out his arms suddenly and in so doing knocked a purse from the pocket of a passerby. The man turned around and seized young Coleridge and accused him of picking his pocket. Coleridge replied: "No, I am not intending to pick your pocket, I am swimming the Hellespont. This morning in school I read the story of Hero and Leander and I am now imitating the latter as he swims from Asia to Europe." The boy's absorption in his vivid make-believe world so interested the man that he assisted him to obtain his education.

Surely all who believe in God, or at any rate, those who believe in Jesus Christ as the Son of God and their Savior, can enjoy fellowship together at this point of intention. Surely all branches of the church of Christ can agree that their intentions are alike in aiming at the fulfillment of the intention of their Lord.

"My Kingdom is not of this world," declared Jesus in trying to communicate the nature of his chief intention to his hearers. He came not to found a physical empire which would take issue with the titles of existing temporal rulers to their several thrones, but to establish the sovereignty of great and holy principles whose royalty would survive the splendor of material pomp. His Kingdom is a matter of human, universal, spiritual emancipation. It is not independent of, or antagonistic to, the actual world. It is an interpenetration.

How subsidiary must be the place assigned to forms and ceremonies in a Kingdom of God which is "not meat and drink, but righteousness, and peace, and joy in the Holy Ghost!" The Kingdom of God for us men on the earth is a new consciousness, a new selfhood, a new creatureship, a new life, the beginning and pledge of an eternity of tenure. What a gracious dream of world empire Christianity cherishes at its heart. If a share in this dream is not common to all denominations and communions there is something wrong. If it is common it certainly constitutes a tremendous fulcrum for the achievement of Christian unity.

IV. My fourth point in respect to which Christian unity may find expression in closer fellowship between denominations is a matter of *Toleration.* There are persons so small of spiritual stature that they cannot see over the top of their own parochial interests. Loyalty to any institution with which they are connected means to them that they must oppose themselves to all other institutions. Everything not bearing their own label is conceived to be in rivalry with their own. As alumni they can see no good in any other educational institution than their own alma mater. They believe that all political virtue is congregated in their own particular party. Their patriotism is incapable of espousing any sort of international policy. In religion their loyalty degenerates into bigotry.

There is no hope for the growth of Christian unity unless much progress be made at the point we are just now considering. We must be willing to hope for the best from religious opinions and modes of worship contrary to or different from our own. This is compatible with no least surrender of our own convictions. How often in the history of the Christian church one denomination has grown jealous because another denomination has taken up and succeeded measurably in doing the very thing it ought to have done itself! How often have the members of one church regarded the members of another church as enemies because they could not subscribe to the same shibboleth in the case of some doctrine that they subscribed to themselves! We need to live the doctrine of Wesley: Think and let think. We must remember that toleration is not one-sided. To be perfect, toleration must be shown by both parties. Much pleading is done for toleration which merits narrow scrutiny. Some of its advocates appear to be making large concessions which would in reality add nothing substantial to existing good will. The worst bigots I have ever known are persons who plume themselves upon their liberality.

Fellowship at this point means that no matter how well we have thought our way through to solid convictions, yet we must recognize the right of others to differ radically from us. It forbids us to arrogate to ourselves or to our own denomination a monopoly of all the Christian virtues. When we talk about merging we must mean just that, and not mean the submerging of all other churches into our own.

We must stop nonsensical talk about our own group as *the* church, and referring to others as only "sects" or "denominations."

If I may be so privileged I would like to use the denomination of which I am a member as an illustration of how persons who hold differing views on matters which have even led to divisions between churches may belong to one church, and get along together peacefully and edifyingly. Some persons in the Methodist Episcopal Church believe that immersion is the only correct mode of baptism and others that sprinkling is the only correct mode. Some think that all children should be baptized, and others that only those who have reached adult years should be baptized. Every ordained minister in the Methodist Episcopal Church performs the rite of baptism in the way of their preference for the representatives of these various groups. The last person baptized by me was baptized by immersion in the River Jordan, at the traditional site where John baptized Jesus. A communicant may exercise his preference and take the sacrament of the Lord's supper standing or sitting or kneeling. We have members who are in favor of beautiful ecclesiastical architecture and an elaborate ritual, and others who place the emphasis upon an evangelical appeal to the exclusion of all formality. I spoke last Sunday in the new Trinity Methodist Episcopal Church in Springfield, which to me is the most beautiful church of my acquaintance, either in this country or in Europe. The service made a great deal of ritual. And yet that is as truly a Methodist Church as one of its missions in the most neglected quarter of a congested city. The Methodist Episcopal Church ministers to people who think they are Fundamentalists and to others who think they are Modernists. And yet this diverse company of people confessing allegiance to these varying shades of opinions and beliefs manage to live together in an honest and genuine unity within its fold. I believe this to be due largely to the emphasis which has historically been placed by the denomination: that religion is largely a matter of experience and life and not of any form of assent to creedal dogma. May not this state of affairs point the way by which Christian unity may be attained among the various denominations, namely: by the way of work and life rather than by way of faith and order. If individual persons of divergent views can succeed in living in Christian love and unity within the bounds of a single denomination, may we not fondly hope a day is coming when we shall have real Christian unity throughout the length and breadth of Christendom?

V. My fifth point in respect to which Christian unity may find expression in closer fellowship between denominations is to put the matter squarely up to *You*—any of you as individuals, each individual Christian who hears what I am saying or who shall read these remarks. This movement toward Christian unity must become an intensely democratic movement or it will not succeed. Its extension cannot be left to ecclesiastical leaders or to educators or to great prophetic souls. If it is ever to succeed, each recruit will have to assume his one man's share of responsibility for exhibiting that attitude of mind and that condition of soul which will ultimately make Christian unity possible.

We will have to re-Christianize the Christian ministry itself. The task of the church of Christ must be redefined.

Christian unity is not static and quiescent, but dynamic and imperative.

Only as each individual Christian comes to manifest his devotion to Christian unity to the world by accepting fellowship in a spirit of democracy, equality and fraternity with all others who "do truly and earnestly repent of their sins, and are in love and charity with their neighbors, and intend to live a new life," will the dream of a united church come true.

Such are my five points of fellowship between denominations in the interest of Christian unity: Utilitarian, Natural, Intention, Toleration, and You. Taken together their initial letters—U-N-I-T-Y—spell Unity!

WHAT WOULD BE THE ATTITUDE OF JESUS TOWARD A DIVIDED CHURCH?

By Rev. Charles E. Jefferson, New York City

Mr. Chairman and fellow Christians: The subject which has been assigned to me by the committee is the question, "What would be the attitude of Jesus toward a divided church?"

With the New Testament open before us it is not difficult to answer that question. Undoubtedly his attitude would be one of surprise and disappointment and sorrow. Jesus was always being surprised by his disciples. They were always doing things which he never supposed they were capable of doing. For instance, one day two of the most devoted of them asked for permission to call fire down out of heaven to burn up a little Samaritan village which had not been altogether courteous to him. They had heard all of his teaching about gentleness and forgiveness and love, and yet they wanted to burn up the village of a few people who had not been in their judgment sufficiently courteous. He looked at them with amazement, saying, "You do not know what spirit you are of. You have the spirit of Elijah, but you ought to have my spirit if you are my confessed disciples."

He was always being disappointed. The disciples were constantly leaving things undone which he expected them to do. He took it for granted that on the last night of his life on earth they would watch with him, but at the gate of the garden of Gethsemane they all went to sleep. We can feel the heartbreak in his question to them: "Could ye not watch with me one hour?"

He was always being grieved by their stupidity. Very often they failed to grasp the idea which he was expressing. His ideas were too large for their minds to take them in. One day he said to them, "Beware of the leaven of the Pharisees and Sadducees," and they immediately began to think about a few loaves of bread which they had carried along with them. Their thoughts were fixed on material things. It was difficult for him to induce them to think about the things of the spirit. One day he said to them, "The time is coming when you must sell your coat and buy a sword." He had no thought, of course, of carnal weapons. But his disciples thought at once of swords made of steel. They brought out two swords before him and said with great pride, "Here are two," and he said to them, "That is an abundance. You can easily turn over the Roman Empire by those two bits of steel." That was the irony of a discouraged heart. Again and again he said to them, "Oh, ye of little faith. How is it that you have no faith?" They refused to come up to the high level to which he was always calling them.

He was always being pained by their dissensions. He wanted among his followers continuous harmony. But even twelve men could not live together without controversy. One day his disciples fell into discussion in regard to their rank in the apostolic company. The debate grew heated and the hearts of the disciples were not sweet. When they reached their destination he asked them what they had been discussing so vehemently on the way, and when they told him he took a little child in his arms and told them that unless they had the spirit of a child they could never enter the kingdom which he had come to establish. Dissensions broke out again in the upper room on the very last night of his life. The disciples quarreled as to the places which they were to occupy. Jesus could not eat. These dissensions took away his appetite. He could not go on teaching. One cannot teach spiritual truths to men whose hearts are embittered, and so he got up from the table, filled a basin with water, girded himself with a towel and proceeded to wash the dust from his disciples' feet. While he washed away the dust he was endeavoring to wash away the bitterness from their hearts. He always looked upon dissension with dread. It was a fire from hell which he felt must be extinguished at the earliest possible moment. Everything good is burned up in the fire of ill will. All through our Lord's life he was surprised and disappointed and grieved and made sorrowful. That has been his experience through all the nineteen centuries of the history of the Christian church.

We know what his attitude would be to a divided church because we know what manner of man he was. The New Testament portrait hangs before us and we can see him exactly as he was. He was a brotherly man, a friendly man. He was the friend of everybody, the brother of everybody. Some cautious people thought he was altogether too friendly. Many pious folk feared him because he was too brotherly. The gossips in the town whispered to one another, "He is the pal of publicans and sinners. He is the comrade of the people who do not go to church." He lost his reputation by being brotherly. He made himself of no reputation in order that he might show himself to be the friend of all sorts and conditions of men.

He was a broad-minded man. There was nothing narrow about him. One day his disciples saw a man doing good and they asked the man to come along with them. He refused to do it and they forthwith hotly condemned him. Jesus said, "You ought not to have done that. That was not a wise thing to do. Every man who is doing good is really on our side." There was nothing little in him. He was disgusted by the littleness of the men around about him. It is not always so much weakness as pettiness which blocks the progress of the Kingdom of God. Men in Palestine were incredibly petty. He said to them one day, "You tithe the weeds that grow in your backyard but you pass over justice and the love of God." On another occasion he said, "How can you believe what I am telling you when you are itching for the honors which men give you and care nothing for the honor which comes down from God?"

He was a bold man, amazingly bold. He was not afraid of anything or of anybody. He lived in a land where traditions were counted sacred but he never hesitated to snap a tradition when it handicapped life. He said in indignation to the religious leaders of his day, "You make void the law of your God by your traditions." Men were tied hand and foot by conventions, but he trampled on conventions whenever they blocked the way of progress. The Sabbath day was bound around and around with conventionalities and he brushed them all aside, saying, "The Sabbath was made for man and not man for the Sabbath." Men are the creators of institutions and not their slaves.

He was a socially inclined man. He was always thinking of the other man. He would not allow religion to get in front of humanity. "If you are going to offer a gift to God and remember that your brother has anything against you then drop your gift where it is and go and be reconciled with your brother and then come and offer your gift." He had no sympathy with the priests or the Levites who in their hurry to get to Jerusalem in order to worship had no time to pick up a man who was bleeding and half dead.

He was a loving man, a great lover, the greatest lover the world had ever seen. He loved everybody. Wherever he went the gulfs were bridged and the partition walls came down and the dividing lines were sponged out, all by his love. The men of his day had put much emphasis on the love of man for God. They had forgotten to emphasize the love of man for man. The pious had put in their phylacteries the commandment. "Thou shalt love the Lord thy God with all thy heart and soul and strength," and he told them that they ought to put into their phylacteries another commandment, "Thou shalt love thy neighbor as thyself." Those two commandments must always be held close together.

He was the great lover and his ambition was to make all men like himself. He came to establish an institution whose supreme business would be to extend the kingdom of love. He gathered around him a little company of men and talked to them day after day and week after week about kindness and forbearance and patience and forgiveness, and service and sacrifice and love. On the last night of his life he gathered these men together and talked to them until after midnight about his favorite theme, love. He said, "A new commandment I am going to give to you. Not a new commandment concerning love for humanity, but a new commandment concerning your love for one another. This is the thing that I am most solicitous about. This is the thing which I wish to lodge the deepest in your hearts. Love one another as I have loved you. That is the badge of discipleship. That is the true orthodoxy, the only orthodoxy that is recognized in heaven. That is the argument by which the world will be convinced that my doctrine is true. That will be the supreme proof that I really came down from heaven. Love one another as I have loved you. You know that I have loved you. I have talked with you, walked with you, prayed with you, eaten with you, worked with you. I have lived in fellowship with you and at all times have endeavored to help you. Love one another now as I have loved you." Alas! through sixty generations the new commandment has been either ignored or largely forgotten.

But in these recent years we have begun to think more about it. We have begun to become ashamed of our separations and difficulties. We have been asking ourselves how we might come closer together. The world is now filled with talk about Christian unity and church union. There is more such talk every decade. Why is this? It is because we have come to know Jesus better. For the last fifty years we have studied his life as no preceding generation ever studied it. More lives of Jesus have been written within the last fifty years than in the eighteen hundred and fifty years which went before them. The latest editions of the last new Life of Jesus is brought up with alacrity and devoured with relish and the whole world seems eager to know more about him. The higher criticism brought to us manifold blessings and one of the greatest of all was its uncovering of the face of the historic Jesus. The scientific study of the New Testament brought us into close contact with him. We know him as he has never been known before, and it is because we know him better that we have become disquieted. We cannot look into his face without feeling uneasy. We cannot listen to his words without feeling condemned. The reason why the whole Christian world is thinking about union is because we have been coming closer to Jesus.

Paul says in his letter to the Colossians, "Christ in us the hope of glory." Christ in us is also the hope of unity. It is because we all belong to him that we are bound to come closer together. It is because he dislikes dissensions that the dissensions will finally disappear. It is because he condemned separations that the separations will finally vanish. It is because he is our master and all we are brethren that by and by we are all going to act like brethren.

His disciples were always surprising him and disappointing him and grieving him, but his disappointment was never sour, and his sorrow was never despairful. He never lost faith in his disciples. No matter what they did he still expected fine things of them. After censuring them he invariably praised them. On the last night of his life when he met them in the upper chamber he found them depressed and without hope. He poured into their ears words of encouragement. They felt that they were impotent, that they could do nothing, that all their efforts were certain to prove futile. But he told them that they were going to do far greater things than anything which had thus far been accomplished. They were keenly conscious of their ignorance. They felt as though they knew nothing. How could they hope to convert the nations when their ignorance was so vast? But he assured them they would know everything it was necessary for them to know, that his spirit was going to guide them and help them to explore the heights and the depths of the principles which he had been teaching. He never lost confidence in them and he never surrendered his high expectations of their ultimate victory.

Nor does he ever lose confidence in us. He does not take his church out of our hands. He allows us to go on working and stumbling and striving and blundering. He is not despairful and he knows that ultimate victory is certain.

We are hearing much nowadays about the new political diplomacy. The old diplomacy has been outgrown. In the old diplomacy it was customary to exchange diplomatic notes. Men wrote to one another who were many miles apart. There was always a chance for misunderstanding and the atmosphere was always frigid. It was found that the cause of international peace could never prosper under the old diplomatic methods and so the prime minister of Great Britain crossed the Atlantic Ocean recently in order to sit down with the president of the United States, that they might talk face to face about the problems which vex our two great nations. And when Mr. Ramsay MacDonald and Mr. Herbert Hoover sat down in the woods of Virginia to talk together as two men about the great problems of the world, I could feel the Atlantic Ocean shrinking and I could see the dawn of a new day in the history of the world. The old diplomacy in ecclesiastical matters has become obsolete. In the olden days Christian unity was discussed in books and in religious papers and in little groups of theologians and ecclesiastics, but the progress was tardy. We are adopting a new method. The time has arrived for the plain people, the rank and file of the Christian church, to talk about these matters. The followers of the Lord in all the different communions of the church are being encouraged to come together in order to talk about our differences and find out ways by which we can come into fuller fellowship and completer coöperation. It is in this way that Christian unity is finally to arrive. It is by looking into one another's eyes and clasping one another's hands and talking face to face about the things pertaining to the Kingdom that the happy day is going to come which the saints of God have been looking for so many years.

Progress I know seems to many of us halting and disappointing. The amalgamation of ecclesiastical machinery has not gone forward very rapidly, but that after all is not our prime concern. Before we have church union we must have a larger measure of Christian unity and the cause of Christian unity is advancing by leaps and bounds. There is a better feeling among the churches than there has ever been before. I remember what the feeling was fifty years ago. I know what the feeling is to-day. The contrast is amazing. There is a better feeling to-day than there was twenty years ago. The feeling is growing better all the time. A larger number of people are interested in Christian unity, a larger number are willing to think about it and talk about it. The number is increasing year by year, and so let us go on thinking and talking and speaking and praying. In this way we can raise the temperature until a warmth is reached in which this flower of paradise shall blossom. After we have thought and talked and prayed then we should think again and speak again and pray again, and by thinking and speaking and praying we shall go right on until the barriers have disappeared and the church of Christ is one.

OUR MESSAGE TO OUR FELLOW CHRISTIANS IN AMERICA[1]

The Chairman. In order to have time for the proper preparation of the report of the Committee on Message we thought to have this work done some weeks before the conference convened, as it is always very unsatisfactory to have such a message drawn up in a session of one or two days; and so about two weeks ago this was entrusted to a group in Chicago, of which Dr. Ernest F. Tittle was chairman. Their report was to be presented to a group here in New York, but they were not able to have a meeting until the day the conference opened. On that day the report of the committee was read to the conference and referred to a committee of editors, of which Dr. Norwood is the chairman. Dr. MacCallum, however, has been asked to be the spokesman for the committee.

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[1] Friday morning, November 15, 1929. The membership of the Committee on Message was as follows: Rev. Ernest F. Tittle, Chicago, *Chairman;* Mrs. Peter Ainslie, Baltimore, Md.; Prof. E. S. Ames, Chicago, Ill.; Rev. W. K. Anderson, Johnstown, Pa.; Roger W. Babson, Wellesley Hills, Mass.; Mrs. C. O. Baltzell, Princeton, Ind.; Rev. Robert Bagnell, Harrisburg, Pa.; Rev. John Barclay, Wilson, N. C.; Rev. Philip S. Bird, Cleveland, Ohio; Prof. Hugh Black, New York City; Rev. A. J. Brown, New York City; Prof. Geo. W. Brown, Hartford, Conn.; Rev. Edward Bleakney, Pittsburgh, Pa.; Rev. R. S. Carman, Elizabeth, N. J.; Rev. S. D. Chown, Toronto, Canada; President H. S. Coffin, New York City; W. K. Cooper, Washington, D. C.; Robert F. Cutting, New York City; Rev. W. Stewart Cramer, Lancaster, Pa.; President J. M. G. Darms, Plymouth, Wis.; Rev. John M. Deyo, Danbury, Conn.; Rev. L. H. Dorchester, Hartford, Conn.; Rev. Lloyd C. Douglas, Montreal, Canada; Rev. D. D. Dugan, Princeton, Ky.; Mrs. J. W. Emrich, New York City; Prof. Chas. R. Erdman, Princeton, N. J.; President Milton G. Evans, Chester, Pa.; Rev. John Ray Ewers, Pittsburgh, Pa.; Rev. B. F. Farber, New York City; Dr. W. H. P. Faunce, Providence, R. I.; Chancellor C. W. Flint, Syracuse, N. Y.; Rev. W. H. Foulkes, Newark, N. J.; President H. E. Feeman, Adrian,

Rev. J. A. MacCallum, Philadelphia, Pa. I suppose it was because Dr. Norwood knew that he couldn't be here

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Mich.; Rev. Charles Gilmore, Cadiz, Ohio; Dean C. W. Gilkey, Chicago, Ill.; Rev. Charles G. Gunn, Bluefield, W. Va.; President W. A. Harper, Elon College, N. C.; Rev. F. B. Harris, Washington, D. C.; Rev. R. C. Helfelstein, Dover, Del.; President Hamilton Holt, Winter Park, Florida; Frank A Horne, New York City.; Rev. Oliver Huckel, Greenwich, Conn.; Henry S. Huntington, Scarsdale, N. Y.; Rev. Finis S. Idleman, New York City; Rev. S. G. Inman, New York City; Dr. J. A. Jacobs, Chicago, Ill.; Dean J. A. James, Chicago, Ill.; Rev. Chas. E. Jefferson, New York City; Rev. W. Beatty Jennings, Philadelphia, Pa.; Rev. J. S. Ladd Thomas, Philadelphia, Pa.; Rev. J. J. Lanier, Kulpmont, Pa.; Rev. Robert G. Leetch, Baltimore, Md.; Mrs. M. H. Lichliter, Columbus, Ohio; Prof. H. W. Luce, Hartford, Conn.; President J. L. McConaughy, Middletown, Conn.; Prof. S. V. McCasland, Baltimore, Md.; Rev. J. A. MacCallum, Philadelphia, Pa.; Rev. Geo. P. Mayo, Bris, Va.; Rev. J. H. Melish, Brooklyn, N. Y.; Rev. W. P. Minton, Dayton, Ohio; Prof. E. K. Mitchell,, Hartford, Conn.; Rev. A. J. Moore, Birmingham, Ala.; Rev. T. A. Moore, Toronto, Canada; Rev. W. L. Mudge, Harrisburg, Pa.; Prof. R. S. Nichols, Auburn, N. Y.; Rev. Robert Norwood, New York City; Rev. Thomas F. Opie, Burlington, N. C.; President G. L. Onwake, Collegeville, Pa.; Rev. E. B. Paisley, Richmond, Va.; Rev. H. R. Pearcy, Tipton, Ind.; Mrs. G. K. Peeper, Kansas City, Mo.; President H. L. Reed, Auburn, N. Y.; Rev. R. C. Raines, Providence, R. I.; Rev. C. C. Rasmussen, Harrisburg, Pa.; Rev. W. A. Ryan, Richmond, Va.; Rev. Karl Reiland, New York City; President G. W. Richards, Lancaster, Pa.; Rev. I. M. Rose, Philadelphia, Pa.; Rev. F. K. Sanders, Rockport, Mass.; Prof. J. M. Shaw, Kingston, Canada.; Dr. G. E. Shipler, New York City; C. M. Sherwood, Boston, Mass.; Rev. R. W. Sockman, New York City; Mrs. J. L. Sawyers, Centerville, Iowa; Rev. A. G. Sinclair, Bloomfield, N. J.; Rev. B. D. Tucker, Jr., Richmond, Va.; Rev. Norris L. Tibbetts, Chicago, Ill.; Rev. Morris H. Turk, Portland, Me.; Dean R. R. Wicks, Princeton, N. J.; Rev. H. L. Willett, Kenilworth, Ill.; President Mary L. Wooley, South Hadley, Mass.

this morning that he delegated his responsibility to me. The committee has had two meetings. You can easily understand the difficulties with which we were confronted, because collective wisdom must be the result of very long deliberations, and we have not had sufficient time. We have done the very best we could, however, in the time we had.

REV. CHARLES CLAYTON MORRISON, Chicago, Ill. Mr. Chairman, I wish to make a suggestion that may be included in the report. It is my personal judgment that the Pact of Reconciliation should be a part of the message. I think that it is a great historic document, about which, as about a pivot, the thoughts and purposes of the church in our time and for many years to come will turn, and that incalculable results are destined to flow when once we discern the profound Christian and spiritual implications of this simple document that is before us.

Now, Mr. Chairman, I have come to this Pact of Reconciliation with a very conservative mind. I have come to it with this feeling, that it has already had very great publicity and has already been signed by more than one thousand persons and that it has been accepted as the basis of this conference itself, the source from which our prerogatives to stand upon this platform and to share in the discussions from the floor have been derived. I therefore feel that we ought not to scrutinize this pact with undue meticulousness, and that any change that is made in it ought to be at places, and only at places, where there is vital need of change. If it were coming before us without having been published and without having been utilized I think that we could, perhaps, and we would, perhaps, treat it with a freedom and a critical attitude which I think we ought not now to assume. And only those changes that are vital to its complete function in the purpose for which it was originally conceived ought to be adopted or considered by us here to-day.

There may be other places at which changes that are vital are a necessity, and if so I should like, myself, to have them pointed out; but to me the one thing that needs revision in this pact is in the second paragraph.

(After further discussion, by Dr. Morrison and others, the revisions suggested were adopted and referred to the Committee on Message to be included in their report, which follows.)

THE CHAIRMAN. The chair is in hearty accord with these changes and is happy that the revision has been so freely discussed and the changes made.

(The Chairman now recognized Rev. John Ray Ewers, Pittsburgh, Pa., secretary of the committee, who read the report.)

> The Christian Unity League, assembled in conference at St. George's Church, New York City, sends fraternal greetings and a message on Christian unity to our fellow Christians in America:
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> The supreme need of our time is a form of brotherhood that will manifest to the world the measure of Christian unity that now prevails in the minds and hearts of the officers and members of the churches in America. The unity of the Spirit for which Christ

prayed, of which Paul wrote, and which is born and perpetrated in men by the common experience of the Saviorhood and Lordship of Christ is now limited in its scope of action and in its beneficent results by the divisions of Christendom. The full and free operation of the glorified Christ in the world and the fulfillment of his mandates to his followers requires one body of which he is the head and his Spirit is the principle of life and the motive of work.

We rejoice in the evidences of a growing sense of need of Christian unity and of the sincere and successful efforts for closer coöperation of the churches throughout the world.

II

Encouraging Achievements in Christian Unity

1. In the first three decades of our century a number of churches in the United States have entered into, and continued in, federal relation for closer coöperation in life and work. This federation is known as the Federal Council of the Churches of Christ in America. Churches in England, France, Switzerland, Germany and other countries have established federal unions similar to the Federal Council.

2. Progress has been made, also, in organic union of churches. In Canada, the Presbyterian, the Methodist, and the Congregational churches have united in one body under the name of the United Church of Canada. In Scotland, a reunion of the Church of Scotland and of the United Free Church has been consummated.

The churches in the Orient have become pioneers and leaders in Christian unity. In the Philippine Islands, the Congregationalists, the Presbyterians and the United Brethren in Christ have united. In Japan, China, and India, mission churches of the Methodist, Presbyterian, Reformed and Congregational faith and order have entered either into federation or organic union.

In the United States, organic union between the Congregational and the Christian Churches has been effected. Three of the leading groups of Lutherans have united under the name of the United Lutheran Church in America. A plan of organic union is at present before the Reformed Church in the United States, the Church of the United Brethren in Christ, and the Evangelical Synod of North America.

Commissions appointed by the churches are holding conferences from time to time to consider the possibility of union of the Congregational Christian churches and the Disciples of Christ; of the Presbyterian Church, United States, and the United Presbyterian Church; of the Methodist Episcopal Church and the Presbyterian Church, United States of America; of three Presbyterian and two Reformed churches; and of the Northern Baptist Church and the Disciples of Christ.

The spirit and purpose of the conferences of the commissions of these churches is expressed in a joint statement of the commissions of the Methodist Episcopal Church and the Presbyterian Church of the United States of America as follows:

"The union of which some of our leaders have dared to dream is very inclusive. There has come before their minds the bright vision of a movement in which many, even if not all, of the Protestant groups might be comprised . . . But whatever the future may bring to us both of broader opportunities for fellowship, our thoughts are centered to-day on this fraternal meeting with its possibilities of initiating a movement which may count mightily for the progress of the Christian Church in this country and beyond. We come into this meeting laying down no conditions, making no mental reservations. We assume that we are one in the essentials of the Gospel of Jesus Christ, and that in any agreement which may be reached those essentials will constitute the platform on which unitedly we may stand . . . If providentially we shall be led into a visible and organic unity which shall express more perfectly the spiritual unity already existing, if God can use us together better than he can use us separately to exalt Jesus Christ and to extend his Kingdom, we shall have no regret, even if to secure such an end involves the sacrifice of some of our traditions and our habits."

III

The Conferences on Life and Work in Stockholm, 1925; on Faith and Order at Lausanne, 1927; on Foreign Missions at Jerusalem, 1928, both indicate the world-wide trend and promote in all lands the movement toward Christian union. Conferences like these are the outcome of facts and forces, working silently yet effectually, in men and women of the churches, which may be summarized as follows:

1. The center of interest as well as the basis of fel-

lowship has been shifted by many men in all churches from agreement on doctrinal definitions to free coöperation for the realization in men of the redemptive and moral purpose of God as incarnated and revealed in Jesus Christ and the Gospel of the Kingdom of God.

2. The Christian Nationals of foreign mission field are seeking a visible church in which the divisions of Western Christianity are not perpetuated, and in which the catholicity of faith, hope, and love begotten in men by the Gospel of God will be so embodied and expressed as to satisfy not only the aspirations and desires of all nations but, also, the revelation of God through his prophets and finally in his son Jesus Christ, the church that God wills and man needs.

3. Christian laymen in the West, particularly in the United States, are growing more and more dissatisfied with the inefficient activity and the economic waste of the churches, both of which are the necessary consequences of denominational competition. Men who work together in civic and commercial enterprises cannot understand why they should divide their forces and resources in doing the work of the church. The steadily increasing number of Community churches is a well-meant attempt, though it is not a final solution, to cure the ills of sectarian rivalry.

4. The conviction is widely prevailing among Christians that Christianity is primarily a way of life rather than a dogma, a ritual, or an institution; and that the Church of Christ will be greatly hindered in leading the world into his way so long as it is itself divided on things that are neither essential to its being nor its well-being.

IV

THE BASIS OF CHRISTIAN UNITY

It is an obvious fact of history that attempts to base Christian unity upon doctrinal statements to be held in common have more frequently ended in controversy and division than in harmony and coöperation. Men, equally devout and sincere, have differed, and always will differ, on rational interpretations of the facts and acts of Christ's redemptive work, yet, notwithstanding these differences, they may consistently find a way in which Christians may coöperate in the ideals and tasks of the Kingdom of God. Let it be granted that clear statements of the content of the Christian faith are always beneficial to the Christian life; the way to Christian unity, however, is through fellowship in life and work, which is the way also to agreement on the essential objects of Christian revelation.

This committee, under the conviction that Christianity is a spirit and way of life in which men live and work together, before it is a definite form of doctrine to which men give assent, submits as a sufficient basis of Christian unity that men accept in faith the God and Father of us all, share the experience of the redemptive power of Jesus Christ and his Spirit and become coworkers with him in the realization and extension of his Kingdom, so that the Father's will be done on earth as it is in heaven.

V

PRACTICAL MEASURES

We submit the following ways and means for cultivation of Christian unity:

1. The practice of prayer for a united Christendom and the establishment of prayer attitudes toward all Christians.

2. The discussion of Christian unity by ministers in sermons and addresses, ministerial associations, councils of churches, denominational assemblies, sectional and general, and national conferences.

3. The interchange of pulpits by ministers of different communions.

4. The encouragement, wherever feasible, of the practice of calling and receiving ministers from one communion to another.

5. The reception of members from one communion to another by letter or on terms of equality.

6. The encouragement of the union of congregations of different communions in areas where the Christian work can be done more effectually by one church than by two or more churches.

7. The encouragement of the union of separate groups of the same faith and order, looking toward the ultimate union of the whole church.

8. Coöperation in aim and plan of the missions of all churches, with the purpose of unification of all missionary work under one board.

9. The unification of the work of religious education, particularly in our theological seminaries.

10. A provision for courses of study on Christian unity in colleges, universities, theological seminaries, and Sunday Schools.

11. A study, by scholars of all the churches, of Christian origins—creed, dogma, worship, government, morality, and of the origin of the different denomina-

tions, so that men may distinguish the things that are permanent and essential in Christianity and in the churches, ancient and modern, from the things that are temporal and variable; the things that must be conserved, and the things that may be surrendered by the churches when they enter into union with one another.

12. The encouragement of coöperative agencies, such as the Federal Council of the Churches of Christ in America, inclusive missionary boards, interdenominational religious educational organizations, and similar vehicles for the free expression of the spirit of all churches seeking union.

13. The appointment, by the chairman, of a continuation committee, with advisory powers only.

14. We rejoice in the adopted Pact of Reconciliation as the crowning expression of this conference and commend to Christians everywhere its widest possible use.

(Then follows the Pact, as revised in the discussion of the morning.)

THE PACT OF RECONCILIATION

We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ.

We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor the privilege of participation in the observance of the Lord's supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.

We pledge, irrespective of denominational barriers, to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve.

DISCUSSION

Rev. J. A. Jacobs, Chicago, Ill. I think, as was indicated in the beginning of this report, that the purpose of the committee in presenting the report was not to give a complete statement of this committee's notions regarding what the ultimate document ought to be but rather to stimulate interest and provoke discussion and get suggestions from the floor as to what was to go into such a document. I think, therefore, my comments should be briefly to the point of further stimulating that interest and more or less giving my own personal reaction to certain phases of the report, with the hope that it will stimulate a discussion of different angles of this problem, interesting both to the younger and the older men of the church.

One thing that troubles me, and I think it troubles a great many of the younger men and the older men alike, is that we do not have any commonness of language, so that we understand each other. I am frank to say that I find it difficult to express the views I have in ecclesiastical terms, and I suppose it is difficult for some of the older members to express what they have in mind in nonecclesiastical terms. So I think the first important step in considering this report is to find out what we have already accomplished in unity, not only in organic unity but in the spirit of the last twenty-five or thirty years to get that unity, so that everybody sees there is something happening in that way. Not only with the church, but with schools, playgrounds, and the full realm of community life, I think something has been happening and that progress has been made. We want to emphasize that and we want to find out some way to express that, so that everybody will know something about it. I presented this matter to theological students in Chicago, and a week later their leader, a young fellow just taking his doctor's degree, said, "We never got together on this thing, and that symbolizes our interest in Christian unity as you have expressed it to us," and I felt that in that respect I had failed to get over to him what I meant by Christian unity.

I think the next step is suggested: What can we junk? As Dr. Bird asked yesterday, What can we junk? We want to know that.

In the church I belong to the question of open membership comes up. How are we going to do it? That is puzzling to some of us. What are the next steps? What are the practical procedures? What is the technique with which we can get at this?

Certain types of socialists tell us that if a particular group is worth perpetuating at all it is worth considering in the terms of the next generation, and we should try to go at this thing on that basis. Another question is, what are the ultimate steps in Christian unity—whether it shall be one great organic church, or a more complex entity.

I shall speak briefly with relation to Chicago. It is not a question of an organic church in Chicago that has been our immediate problem, but it is the understanding of a great city, the social structure of it, and its shifts and changes. We have not understood that; we have not had an understanding of the technique of coöperating in a given community even comparable with that of the ward boss. In one church in which I was working we were trying to get the church to coöperate in a religious spirit, so just before election time we got out an article describing the technique of the ward boss. One of the ward bosses bought one hundred copies and said it was a great thing for us to carry on their ideals (laughter), and for a man to write an article saying that the churches might use the same methods. Well, the churches held a great meeting and took the city.

I think one angle that the young men are interested in is stating the problem and getting the question out in the open, and that is a matter we have to deal with.

What, then, are the practical and immediate steps, and what are the things that make a working program demand this necessity? How can we state these things and promote them and understand what the other fellow is talking about?

One thing we have not suggested in the report, and which I think will make a definite contribution to our understanding—a thing that Dr. Paul Douglas has been studying for the past ten years—is what has happened to the church in great cities? He has accumulated a lot of data showing why it has failed here and succeeded there. In Chicago Dr. Holt and others have been making a study, and we have seen the Protestant Church, even though it did unite, retreat before the neighborhood changes that have occurred in the city. It fled out to the suburbs and left the great heart of Chicago open and defenseless as far as any concerted approach on the part of the Protestant Church is concerned.

And I think one task of this movement is to get at facts that we do not now have. How can we get at them? What shall we junk, and what shall a young man or an old man do as he faces this situation, in terms of group loyalty and in terms of his own immediate need?

Rev. R. C. Helfenstein, Dover, Del. I believe in a united Christendom—a union of all the followers of Christ. I am enthusiastic in my belief in Christian union, partly, I presume, because of my religious background. My father took his college and seminary training in Presbyterian institutions. My mother was a member of the Congregational Church. I took my college course in a Baptist College, my theological course in a Congregational seminary, and graduate study in a Presbyterian university and seminary. I married a Methodist girl, and was ordained to the ministry in the Christian denomination. So I have, in a measure, practiced Christian union.

I have preached in churches of more than a score of different denominations. I have had Roman Catholic priests to speak from my pulpit. I have fraternalized with several democratic minded Roman Catholic priests. I would welcome the realization of a union of Christendom which would include all believers in Christ, Roman Catholics and Protestants.

But we have no right to include the Roman Catholics in our present hopes and plans for Christian union, since we do not have their consent. Catholic priests have told me repeatedly that it was sheer folly for us Protestants to talk union with the Roman Catholic Church, which does not even recognize us as members of the church at all.

We should first attain a united Protestantism before we talk about a united Christendom, and from this Christian Unity Conference should go out to the world the information that our present goal and objective is a united Protestantism.

We defeat our own purpose in two ways in including even by inference the Roman Church in our dream of union at this time. First, we make our objective so remote to the average Protestant mind that people who would be interested in a campaign for the union of Protestantism refuse to enlist their interest in any program which even suggests at this time the inclusion of the Roman Church. By talking about united Christendom we cause thousands of our ministers and laymen to regard our entire program as impracticable and impossible, because, by the wildest leap of their imagination, they cannot visualize the Roman Church uniting with the Protestant forces, and they close their eyes to the possibility which is even more important, of uniting the Protestant forces. Whereas, if we would make our objective clear and distinct, that of a united Protestantism, in goal, program and terminology, we would be laboring in the realm of possibility, and our program would appeal to open-minded Protestants everywhere. And by so doing we would secure a greater respect from the outside group and from the Roman Church as well.

Moreover, the Roman Church does not thank us for including them in any such hope or scheme of union as we propose. Since that is the case, does not the Christian ethic demand that we confine our hopes and plans, for the present at least, to the uniting of Protestantism?

By following this course, and taking the intermediary steps for its realization, we will make greater progress toward our real objective. It is my conviction, and that conviction is shared by scores of the members of this conference, that we as Protestants should first effect a united Protestantism, and that then we would have greater right and could with finer grace approach the Roman Church on the proposition of a united Christendom.

So let us come out in the open and let the world know that we have a practicable and an attainable objective for our generation—the union of Protestantism.

There is not a single Protestant denomination to-day that can justify its continued separate existence on the basis of the conditions that accompanied its origin, for those conditions do not obtain to-day either in the thinking of their communicants or in the religious relationships. There is not a single denomination that could justify in this generation its separate existence from a united Protestantism.

"A house divided against itself cannot stand." Neither can a divided Protestantism long endure in the world of to-day. Let our motto, our goal, and our program, be for a united Protestantism.

Rev. C. E. Burton, New York City. May I call attention to what I sincerely believe to be the most important statement in the entire message. It is the recommendation that the obligations and essentials of Christian unity be taught to the boys and girls of our Sunday Schools.

The majority of adults usually find themselves in the possession of fixed ideas which are not easily eliminated. This fact has always handicapped progress, and it leads us to the conclusion that we may not expect a large measure of Christian unity in our own day and generation; but if we will take a leaf out of our histories which teach us clearly that the truth taught to one generation comes to expression in the next, we may, if we will, underwrite church unity in our day. We will do that by teaching our boys and girls the obligations and essentials of church and Christian unity, and when they grow up a generation hence they will be able and willing and prepared to do the things which we ourselves in our day and generation are unable to do. I wished that this conference somehow might go on record as commending the teaching of the obligations and essentials of Christian unity to all the boys and girls where it is possible to have such instruction given, for the thinking of the boys and girls now will lead to the activity of the adults in the generation which is to come.

Rev. Robert Norwood, New York City. My desire to address this gathering is not to intrude my thought upon you concerning the possibility of either accepting or rejecting this important document, but to say one or two things as briefly as I possibly can which will lead to my emphasis upon what the committee have done with such judgment and zeal and patience.

Permit me first to say that I go back to my work renewed and heartened by the hours I have spent with you. I wish to register the fact that frequently I have felt lonely in my work, and, like the souls under the altar, have cried, perhaps too frequently, "How long, oh Lord, how long?" If I gained nothing but this one thing, the sense of fellowship, of an inspiring fellowship, and with the authority of the Holy Spirit working through consecrated personalities, I have gained all that I need for my future.

So I urge you to make use of this document after it has been thoroughly edited, not so much as an expression of an aspiration on our part to instruct the churches, but as a means of assuring the churches of a Pentecostal power that has been with us from the beginning of our deliberations.

Nor do I think we ought to forget the splendid pioneer work done by a group of scholars and thinkers and disciples of the Master, without whom we would have had no document. For that reason I said when I read it that I regarded it as an inspired document, inspired as the nebulæ with the possibilities of new constellations, new planets, new life. It is, therefore, our duty to keep the document and to make it a memorable statement of what we have discovered—an evidence that while we have been gathered together here in the Master's name he has been with us. This is not so much a document of instruction as it is a letter of greeting to all the churches.

(The report on the Message was unanimously adopted.)

SHALL WE CONTINUE OUR EMPHASIS ON ORTHODOXY AND CONFORMITY RATHER THAN ON PURPOSES AND OBJECTIVES?

By PRESIDENT GEORGE W. RICHARDS, Lancaster, Pa.

I WAS unfortunately called away for a while this morning. Had I been here I presume I should not need to say some of the things, in my paper, in the light of the addresses and discussion that you have already heard.

The subject is "Shall We Continue Our Emphasis on Orthodoxy and Conformity Rather Than on Purposes and Objectives?"

We cannot discuss this subject without indulging in definitions. The spirits of union are abroad in the world and one ought to prove them whether they are of God. Pious desires are indispensable for the success of a great project, but no project can be realized merely by pious desires. Clarity of thought must go hand in hand with burning zeal. God gave us both head and heart and they, as well as the churches, ought to be united.

To decide whether or not we should put primary emphasis on orthodoxy and conformity or on purposes and objectives, we must determine what we are after. It is necessary to distinguish clearly between Christian unity and Christian union. The two are not equivalent. Christian unity is always in excess of church union. It is something internal and spiritual, intangible and immeasurable. Men and women the world over have been and now are united by a common spirit, the spirit of the Lord which expresses itself in faith, hope and love, or to be more concise, in works of faith, labors of love, and the patience of hope. This is the apostolic spirit which unites men and women of churches of all times and space. Those who have this spirit are in apostolic succession. It is wrought in men's hearts by the power of the gospel of God and it is fed by perpetual fellowship with Christ and with Christians through word and work, through prayer and sacrament. The substance of Christian unity is defined by no one more satisfactorily than by John Calvin, in his reply to Sadolet, when he wrote that "the Lord has reconciled us with God the Father and has gathered us out of the dispersion into the communion of his body, so that we may grow together through his word and spirit into one heart and soul." If the Lausanne Conference did nothing else it convinced those who were in attendance that the measure of Christian unity at present far exceeds the extent of church union.

Indeed, men have often failed to recognize Christian unity even when they had it. The separation of the churches blinded them to the unity of Christians. They identified the church to which they belonged with the body of Christ, and only they and theirs were assumed to belong to that body. This is the spirit of sectarianism. It belongs to a past era. Men now recognize not only Christians in other churches but the churches of other Christians. The latent Christian unity that always was, and that is always growing, is rising from the subconscious into the conscious mind, and is the compelling motive of Christians toward church union. Without a deep sense of Christian unity no endeavor for church union could have a successful outcome. Even if for the time it were consummated, it would be a consummation devoutly to be deplored.

What is church union? It involves nothing less than the translation of the Christian unity that exists in the heart of the churches into external forms of government, worship, doctrine, life and work—some kind of orthodoxy and conformity. The more Christian unity is felt to be a fact, the more incongruous will the divisions and competitions of the church of Christ become. The ecclesiastical conscience will be pricked and awakened and men will cry out, "What shall we do?" In response to this question various answers have been given in the different forms of closer union of the churches that have been proposed. Our problem is to establish a form of union that is commensurate with our Christian unity.

Church union is not merely something inward, vital, and spiritual; it is more than Christian unity, which is its basis. Let it be granted that there is sufficient Christian unity for a closer union of churches. Then we are confronted by the difficult practical problem of giving form to church union that is satisfactory to the different churches engaged in negotiations. Here we must take account of the personal equation. Even Christian men are human—are all too human. They have inherited traditions, temperaments, group consciousness, which you and I, at one time or another, have sedulously helped to cultivate. When we submit our best-laid plans of church union before ministers and laymen we shall discover all sorts of strange and unexpected reactions from strange and unexpected people. There are the hot-heads who have more heat than light; they suffer from too much fluidity. There are the blockheads who have too much solidity and lack mobility. We need not mention the soreheads and the crowned heads. Call them whatever you please, you must none the less deal with them and listen patiently to the protests they raise; protests which probably never ought to have been conceived in the heart of a Christian man but which undeniably have found a place there. Some of this kind needs more than prayer. They can be cast out only by prayer and fasting. Yet it is men and women that must unite—not bishops, theological professors, and editors. One must deal with them with the harmlessness of the dove and the wisdom of the serpent. When we remember that God has had to do with such creatures since he put Adam and Eve into Eden, we shall be a little more patient and stand in awe and reverence before the long suffering of a merciful Creator.

The question arises, What kind of church do we want? There is only one kind of Christian unity; but there are several kinds of church union. After centuries of separation the churches have approached one another with great caution. It was not easy to pass from the polemical to the coöperative stage, when each church looked, to say the least, with suspicion on the other; and at times each church lengthened its stakes and strengthened its cords by preying upon, and proselyting from, the other. A change of mind and heart have come about, not alone by civilization and culture but by the filial and fraternal spirit of Christ working silently and effectually in the bosom of men and women of the churches. They gave up the attitude of suspicion for the mood of confidence.

In the past century churches affiliated in alliances, in councils, in federations. They are now taking an advance step and are looking forward toward organic union. Proposals have been made for union among churches of different faiths and orders and among churches of the same faith and order. Here and there unions of both types have been accomplished. One need only cite the United Church of Canada as the outstanding example; also the union of the churches of India which is now in process and will probably be complete in the coming triennium. Of the second kind we have the union of the Presbyterian Church of Scotland and the United Free Church; the Cumberland and the Presbyterian Church U. S. A.; the Welsh Presbyterian Church and the Presbyterian Church U. S. A.; and the United Lutheran Church of America.

I assume that, at this time, we are considering more than Christian unity, more also than church union of the type of councils, alliances, federations; for none of these cure the ills of denominationalism. We ought to advance into what is vaguely called *organic union.* What is organic union? It may not be possible to define it in a sentence. Whatever you may make of organic union, it must ultimately involve the transfer of our loyalties from the church to which we now belong to the church united. The time must come when the members of each church—with the same humility and joy that John the Baptist must have felt when he said of Jesus, "I must decrease, he must increase"—will say, "My church must decrease, the church of Christ must increase." The provincials in the Roman Empire, and Paul was one of them, felt a thrill of pride when they cried, "I am a Roman citizen." So the time must come when we cease to extol the virtues of the Baptist, the Episcopal, the Roman Catholic, or the Presbyterian Church, and rejoice in the unity of the Holy Catholic Church of Christ. In the Roman Empire none of the provincial values were lost; they were taken up into the imperial order. So none of the denominational values that are worth while will be sacrificed; they will be conserved in the future catholic church. Loyalties, however, cannot be transferred to a disembodied ideal, however Christlike it may be. The ideal must be incorporated in a faith and order, old or new, Fundamentalist, Modernist, or mediating—a faith and order that will approve itself to the mind of the ministers and members of the united church. Therefore, in addition to purposes and objectives, we need some kind of orthodoxy and conformity.

What can we do to obtain organic union? One naturally expects union to begin among churches of the same family, for example, the Lutheran, the Reformed and Presbyterian, the Baptist, and the Methodist. History sometimes plays tricks with our expectations. We are face to face with the fact that churches of *different* households of faith may also unite. Whether John Calvin and John Wesley rejoiced in heaven or turned in their graves when their descendants met in Pittsburgh to engage in negotiations for union, I leave you to decide. At this moment a plan of union is officially before the judicatories of three different churches, the Evangelical Synod of North America, the Church of the United Brethren in Christ, and the Reformed Church in the United States. The most ambitious attempt was made about nine years ago when a basis of union was prepared, though not adopted, for all the evangelical churches in the United States. Men even had the courage to sit in conference for three weeks in 1927 to discuss the possibility of the union of all the churches in the world.

Our specific emphasis, whether on orthodoxy and conformity or on purposes and objectives, will be determined by the aim which we are pursuing. If we want merely close coöperation and collective action, without surrendering denominational identity, then I should say we need to emphasize only purposes and objectives such as are definitely set forth in the Conference on Life and Work. If we want organic union, which requires immediate or gradual surrender of denominational existence, then in addition to purposes and objectives we must emphasize some kind of orthodoxy and conformity, not necessarily the kind that we now have in any church. For in church union there must be some agreement in Christian thinking and in the recognition of the validity of orders as well as in purposes and objectives. Here there is wide scope for difference of views—liberal, mediating, conservative; much room also for mutual recrimination, ridicule, and contempt; but it is at this point that we must face a condition and not a theory. We face Christian men and women equally sincere and intelligent. They are not as we think they ought to be, and we are not as they think we ought to be.

Certain it is—though one in these days of relativity shrinks from committing himself to anything as certain, even to the certainty of relativity—that one can do little in the way of promoting church union and facing the conditions that confront him by wiping the slate clean of past traditions and prejudices, saying with an air of superiority, "These we have outlived long ago"; nor is much gained by lamenting, regretting, or apologizing for the past. We must accept history as it is and courageously meet its consequences and its responsibilities. Nor can we gain our point by barring men who are past fifty from councils on church union, as being wholly antiquated and blinded by prejudice of office or of institution, and in their stead calling in beardless youth, who are somewhere held in reserve to solve all problems, to slay our modern Goliaths. We have been told about these doughty warriors but we do not know where they are. The councils of young men and women that I have attended were fully as much divided against one another on every vital issue as any of the assemblies of old men in which I have sat.

Of course it is a vain hope that we can effect union by having all churches join one particular church. Such a plan may be diplomatically drawn and carefully guarded, but it can never approve itself to the self-respect of the churches. No church that is now in existence will be the united church of the future. Yet every church will contribute something to the catholic church that is to come. One does not like to become Baptist or Episcopalian, Lutheran or Roman Catholic, by having homeopathic doses of the faith and order of the one or the other administered unto him, say in the space of thirty years. We have come to the end of that road and feel that we are in a blind alley. Progress in that direction is not possible. Let us acknowledge frankly that we have erred, though with the best of intentions, but let us not give up the search for new ways.

For centuries men were in quest of a way to India, a northwest passage. When we read of their adventures we are amused. India was supposed to lie at the other end of the Hudson River, of Hudson Bay, or of the Potomac River. These heroic explorers of land and sea erred in their geographical judgments but they were gloriously right in their purpose and objective. It is possible that the generations to come will chuckle over our proposals for the union of the churches; but they must stand with uncovered heads in awe and wonder before the courage, venturesomeness, and patient persistence of the pioneers who pushed on through the wilderness of sect and schism seeking ways of church union.

Personally I fear what may be called too easy methods of church union, which require only a *change of technique* and not a *change of heart.* If the churches would unite by the way of confirmation and ordination by bishops who are in apostolic succession, or by immersion as the biblical form of baptism, or by accepting the tenth article of the unmodified Augsburg Confession, what would be gained? Nothing, save that Christians would be confirmed and ordained by bishops or immersed by Baptist ministers, or admitted to Lutheran communion tables. *The union for which Jesus prayed will not come in that way.* Once men divided because they came under the power of convictions, wrought in them by the spirit of God through the study of his word, which compelled them to divide. They divided at great cost. The union that we seek requires new convictions, born of God's spirit in the hearts of men, greater than the convictions which compelled them to divide; new convictions that with irresistible force will drive us to unite—to unite through great sacrifice. These convictions will not only change our faith and order but will give new meaning to our purposes and objectives. Church union, to be of advantage to the cause of Christ, must require an actual advance in spirit and life through the understanding of new truth and the operation of more grace. Thus men, by the power of God, will be led beyond medieval Catholicism, beyond sixteenth-century Protestantism, into a higher and closer fellowship of faith and love in Christ Jesus.

There is no panacea, no quadrilateral, no slogan, whether it comes from the Lambeth Palace, from the editorial office of a religious paper, or from a synod of a Protestant church, that will solve the problem. When we say this we hold in high admiration their purpose and their persistence in striving to fulfill their vision. For it is by the way of stumbling and falling and rising and pushing forward again that God leads us out of the jungle into the open spaces.

After we have said and done all that we can, have carefully defined our theories and our convictions of how things must come to pass, let us remember that we are not living in a closed universe, and that the greatest events of history have had their beginnings in persons, places, and ways which were far removed from the dreams and schemes of men. History ignores our little systems and self-made hypotheses, and fulfills its purposes in ways that we never thought of. There is always the annoying possibility, so offensive to the pride of the modern man, of a supreme God whose ways are not our ways and whose thoughts are not our thoughts and who does the impossible in his own way. He may laugh at our ways; but he will rejoice in our efforts and will always work with us for the attainment of our noblest aspirations of which he is the source. Whatever the form of union may be and however it may be accomplished, we shall have to conserve the freedom of which Professor Otto spoke in his address at the four hundredth anniversary of the meeting of Luther and Zwingli at Marburg:

> We believe in the free play of the powers of the individual, in his independent activity and responsibility, apart from any infallible prescription, in free coöperation alongside of official organization. We shall stand by self-development in rite, cult, and personal life, as these take form, now in this way, now in that, according to historical conditions, particular demands of time and circumstance and as they thereby give place in proper spontaneity to the riches of free Protestant development in mutual stimulation, competition, and help according to the wealth of the gifts of the Spirit.

DISCUSSION

Rev. Frank K. Sanders, Rockford, Mass. I was fortunate enough to hear what Dr. Richards had to say and feel very much in sympathy with it. It is somewhat unfortunate for a discussion like this to come at the close of three days of conference, because almost everything that one thinks of saying has been admirably said already. However, I always feel with regard to matters like this that repetition does no harm. It helps to bring home to us the facts which have meaning, and which help us to center our own thinking on the problems which we have got to settle.

We are all of one mind, I take it, regarding the sort of emphasis which we must make if we truly desire Christian unity in North America. There still seems to be some room for discussion concerning the real meaning of the phrase "Christian unity." Of course no one of us has any thought of a dead uniformity nor of any meaningless conformity. We do not think of creating a great church merger. Whatever unity we have in mind is a unity of the spirit which will enable all Christians to work and think and pray together without rivalry and without classification.

Now, such a unity necessarily must be one of very great freedom, rather than one guided or gained by repression. It must have a basis so broad that it shall include every loyal group of the disciples of Jesus. It must grant to these disciples entire latitude as to methods of worship, the organization of church life, and the expression of personal belief.

I would like to have the opportunity here of quoting what Dr. Burton had no chance to quote the other day, that is, the basis which was worked out between the Christian denomination and the Congregational denomination under their recent agreement to merge, because it illustrates my idea. I shall quote a short paragraph:

> The basis of this new relation shall be the recognition by every group that the other group is constituted of the followers of Jesus Christ. Each individual church and each group of churches shall be free to retain and develop its own form of expression, finding in the Bible the supreme rule of faith and life, by recognizing that there is wide room for differences of interpretation among equally good Christians. This union shall be conducted upon the acceptance of Christianity as pri-

> marily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances.

This is a very clear-cut, simple and truly Christian basis which leaves the individual Christian, each local church and each group of churches unrestrained in its own expression of the spirit of Christ.

No one can possibly question that equally good Christians differ very widely in these respects. Some of us are very naturally Episcopalians; we like the orderliness, the dignity and the beauty of the Episcopal society. Some of us are just as naturally Presbyterian in our manner of emphasizing that same sense of order and unity. Some of us are born independents, preferring the entire freedom of the local church from any overhead authority. But we all borrow very freely, one from another, to-day. I was recently in one of the smaller cities of Massachusetts where a Baptist, a Methodist and a Congregational church had been rebuilt within the past five years. Each one of these churches has a chancel, and these chancels give a stateliness and richness to the services, which is borrowed from our Episcopal church.

This all goes to show that while we are becoming one in spirit we still cling to certain types of religious expression or organization, but hold them with very much less reserve than ever before. I, for one, do not look forward to a united Protestant church in the sense of one huge organization so much as to groups of churches, greatly reduced, I hope, in number, and working as a real unity through some intermediary organization corresponding possibly to a sort of synod. We are concerned, as Protestants, to put an end to conditions which prevent us from attaining a true unity, whether these conditions are due to heritage or to rivalry or to custom. To that end we need to make in the future several emphases, and I will rapidly mention them.

First, the fact that our basis of unity must be simple but inclusive. It is unwise, I think, for us to spend time on any sort of a doctrinal basis, because it will either be meaningless or promoting of unending discussion. We have got to leave that point free, in my opinion, no basis to go much beyond the recognition of every communion as being constituted of the genuine followers of Jesus Christ, loyal in their service to him. It is impracticable to form a creed which all good Protestant Christians can accept in every detail.

Then, again, on the fact that Protestant Christians will always remain in groups which differ somewhat in their matters of organization and in their expression of church life. I think we shall have to accept this as a fact, and organize accordingly. There is a marked tendency to-day, a normal one and a very fitting one, to reduce the number of our denominations very considerably by forming them into groups. Certainly we could thoroughly hope that the time might come when the greater majority of the Lutheran groups would form one compact group, which, however, would rather naturally differ somewhat in its ways from the group to which many of us belong. I can see no great reason why the Presbyterian and Reformed groups, and some of the smaller ones which I cannot take time to mention, who like the same basis of ecclesiastical life, who like the same kind of government, who are very closely aligned in all kinds of ways, should not unite. I would say there were at least a dozen such denominations, big and little, and it would seem as if it would be natural for them to get together—and others have been mentioned. Perhaps the one hundred and fifty denominations which a recent book estimated were in active life and service to-day, which amount to something, and there are more than that nominally in existence, might be reduced to a dozen groups, and then it would be relatively easy to find a way whereby these groups could make a very efficient and close federation which would amount to a genuine unity of spirit and purpose, enabling them to work together in every single particular.

Again, we must lay emphasis on the work now under way of furthering the process of unity in our localities. I know a village capable of giving good support, I would estimate, to two Protestant churches and one Roman Catholic. In it are ten churches, each one of them relatively weak, and when, not long ago, an opportunity arose for the natural merger of two of these small and weak churches, the agents of the national organization of the one which would naturally have profited by the merger stepped in, and by promises of continuing support and by furnishing a candidate for the vacant pulpit persuaded the congregation to go on a while longer. It is to be hoped that such action will be outlawed before very long by the drawing together of all denominational groups in each state, intent not on the maintenance of a status quo but on the real promotion of the Kingdom of God in each community.

Again, it is clear that local unity depends on the overcoming of local and organizational static. A more dynamic religious sense is necessary to bring about a renaissance of community religion as a basis for the sort of unity we desire in localities, states, and nation. Unity in itself does not find the community responsive. Most local Christians like to continue their religious life in its accustomed way. They fear to change, but all concede the weaknesses of the present situation. All can be confronted with the possible values of a unified dealing with the problems of life about them. If all changes depended on the older Christians of a community or section, I suppose we might well despair of accomplishing anything in the immediate future. But when we turn to the generation coming into influence we discover a new spirit. They are ready. We need only lay our plans, carry on our efforts to get a working program of unity which they can understand and lay hold of in their minds and hearts, and then the ultimate outcome will be clear. The youth of to-day are about as impatient of these distinctions as we find the converted nationals of the Orient to be. They do not understand them; they do not care to continue them. A generation hence I suppose our difficulties of to-day will be about as remote as the antagonisms and discouragements of my boyhood are now. I can well remember the attitude which I myself as a little boy took toward the other churches of the community. No one ever taught me anything but I assumed as a matter of course, living in New England and brought up there, that the Congregational Church, which was the only church I knew about, was the only church worth knowing about. That attitude was almost instinctive in the community, for instance as regards the Methodists. But it is all past. I was there two years ago. I went to a union service precisely for the purpose of seeing who were there, and I was rejoiced to find it was held in the Methodist Church, the same church that I had seen in my boyhood but never entered. I saw there a thoroughly representative audience of all that district, and rejoiced over the fact.

What was true of our boyhood days is no longer true to-day, and please God it will have entirely disappeared in the days which are to come.

Rev. John Ray Ewers, Pittsburgh, Pa. We come now to what is in reality the closing hour of this highly inspirational conference. It seems to me there is one important word, at least, that should be added to all that has been said. Much have we spoken of Christian union, but we need, I think, to carry away from this conference the impression that Christian union is only a means to a highly desirable end. The prayer of our Master was that we might be one in order that the world might believe that God sent him. So what we are after is not only union but union as a means to the Christianizing of the entire world. It is something more than getting men to believe, too. Deeply impressed in those words of our blessed Lord must have been the idea that we were not only to believe him intellectually, which sometimes we liberals seem to think is quite sufficient, but we must follow him, we must imitate him.

Here is what I want to say. Going out from this conference, with lots of inspiration, it is the task of every liberal man and woman to give a demonstration in his particular community, and for that reason we are fortunate in being widely scattered, to give a demonstration of the very best Christian type of personality in that community. Unless the liberal can do that all of his intellectual statements, all of his fine philosophies and scientific research, is worth nothing. Your task and mine, as we go home, is to let our light so shine that others will see our good works and glorify our Father who is in heaven. Sometimes I think liberals are quite satisfied in letting their light so shine that people will speak about how brilliant they are, how fascinating they are, how successful they are, what books they have written, what crowds they attract. That is not the end. There are plenty of rich men, there are plenty of bright men, but there are not so very many good men. Therefore, the opportunity which liberals have is to go back to the particular community where they live year by year and show to the people of that community what it means to believe in Christ and to imitate him and to follow him. Nothing other than being a radiant personality will do. We have just celebrated the fiftieth anniversary, the golden jubilee, of Light, and now it is time—if we want to be up to date, if we want to challenge and attract and convince—for us who think we have something to show to the world the glory of the light that comes through us from Christ.

Here is what I mean. The leading social worker, perhaps, of Pittsburgh came to my study some two or three years ago and suggested that we really try to live in the way of good will. So we called together in the social settlement Jews, Catholics, and Protestants, millionaires, socialists, rich men and poor men. We had no program. We had no presiding officer. Forty men sat there in that upper room and let the conversation determine its own curves. And out of that meeting of different minds has grown one of the finest, most appreciative fellowships that the great city holds.

Your task and mine, as we go back home, is to be a torch of good will until people, looking at us, will say, "How fair they are; how balanced their judgments; how loving their hearts; how unselfish their lives." And if we can do that very difficult thing we shall do more to promote Christian unity than anything else in all this world.

In the first session one of the speakers used the splendid phrase from Zinzendorf, which I know has inspired all of us, "I have one passion. It is he." Only when a liberal has that passion, until he no longer thinks about his own status, about his own reputation, about what people say about him, and the only reason he lives and works is to pour out his life for the good of humanity, whom he sincerely loves for Christ's sweet sake, only then will we get on. Programs are not necessarily productive. All these other things are flimsy stuff. It is the flaming heart that tells the story.

John Wesley—we all know the story of his early life and how unfortunate it was, how useless it was. And then he went down to the Arabian Mission in London and came back and said, "My heart was strangely warm." And all the power of this magnificent Methodism has come from the warm heart that Wesley communicated to them. When Wesley was dead there was a professor named Spener, who gathered a few people in his study and they prayed together, and out from that there spread the fire of a great new life of evangelism and power in Germany.

I do not wish to take but a moment more of your time; but while I have been sitting here during the hours of this conference I have been fascinated by the sunlit window over the altar. Lift your eyes to it. You see the flaming cross, symbolizing suffering, whereon Jesus Christ poured out the last full measure of devotion for the world.

And, standing before that flaming cross, a knight who has been speaking to me eloquently of what a liberal must be as he goes out into his own field from this by-place.

On his head, the helmet of salvation. And there is no use laughing at that word "salvation" as an old, cast-off word. At its heart, as with every other great phrase, there is a seed of tremendous truth. Men are lost and men are saved, and all these men of evangelism must crown this crusader who goes forth to win the hearts of men for Christian unity.

Over his heart, the breastplate of righteousness, and there is nothing that can take the place of white righteousness. Nothing makes a man so bold, nothing makes a man so lion-hearted, nothing sends him forth so courageously, as to know that his own heart is clean and his own motives pure. "Thrice is he armed who hath his quarrel just; and he may as well be locked in steels, whose conscience is corrupt."

His sandals are peace, and on one arm is the shield of faith. You can never do away with faith. However simple it is, it must be vital.

And then, in his hand, the conquering, flashing, gleaming weapon, the sword of the spirit, which is the Word of God.

Can we go home from this conference knights of the new order, crusaders for Christ? To win men with the breastplate of righteousness over our hearts, with the sword of the spirit in our hands, giving in the communities where we live on through the days and months and years a living demonstration of the best men who plead for the highest cause?

OUR OBLIGATION TO THE FUTURE TO HASTEN A UNITED CHRISTENDOM

By Rev. W. H. P. Faunce,* Providence, R. I.

I count it a very great privilege to have participated even in a portion of the sessions of this memorable conference, which to my mind marks a distinct step forward in the great cause which brings us together.

The United States has given to the world the most convincing example in human history of political unity amid utmost diversities of climate, soil, racial descent, occupation, and education. But no genuine attempt at religious unity has yet commanded the allegiance or even the attention of our nation. In political action our people are almost invincible; in religious effort they are still "dissevered, discordant, belligerent."

On the 4th of July, 1775, George Washington wrote in his orderly book words which, with slight changes, may well rebuke and summon us to-day:

> The troops of the several Colonies are now troops of the United Provinces of North America, and it is to be hoped that all Distinctions of Colonies will be laid

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* Shortly after returning home from the New York Conference Dr. Faunce died. No man of this generation has bequeathed to posterity greater wealth of thought than that contained in this address.—Editor.

> aside; so that one and the same spirit may animate the whole, and the only contest be, who shall render, on this great and trying occasion, the most essential service to the great and common cause.

Are our churches of to-day as loyal to "a great and common cause" as were the colonies of 1775? If so, we shall be asking not which regiment in the Lord's army wears the finest uniform or can trace its exact form of organization back to the Founder himself, but what churches are animated "by one and the same" divine Spirit, and what churches "render the most essential service to the great and common cause"?

We do not ask for *uniformity* in garb, in ritual, in procedure. Standardization is the last thing we want on earth or in heaven. As one star differeth from another in glory, so one church may forever differ from another in size and orbit and period of revolution. But as all the fixed stars obey the same law, and preserve the same place in the ordered constellations, so our differing churches must cease from disconnected and eccentric movements and be together "telling the glory of God."

Also we do not ask for legal and ecclesiastical union as the first step toward unity. Doubtless legal union will in many cases follow unity of plan and ideal. But it is "what the law could not do" that is most important now. Unity must precede union—unity of aim and ideal and dedication, unity demanded by the fact that we have one Master in heaven, and that we face the same dangers and struggle with the same foes.

Which of our churches is not now face to face with the materialism which always accompanies financial prosperity? We may call it humanism, which first makes the human soul the center of the universe and then explains that the very word "soul" has no reality behind it. We may call the new philosophy behaviorism, which elaborately explains that man is simply a "rabble of instincts," and that instincts are in the last analysis the physical deposit of certain glands. All our churches are facing the obvious decay of venerable sanctions for moral conduct, and in the general reaction from authoritarian ethics large sections of society are exalting "self-expression" as the goal of all living. Degrading conceptions of human nature are floating through our most popular novels and many current periodicals, and while Darwin made man the crown of the evolutionary process, many a novelist or playwright is now attempting to show that the mind of man is merely the dregs and slime of the evolutionary process which at last has become conscious of its own futility. Never before, within the memory of any man now here, has popular literature been marked by such universal "debunking" of all heroes past and present or so cheap an estimate of mankind as to-day. And in the face of this appalling danger and challenge can we continue to squander our strength on building sectarian fences, on antiquated phrases in the creed, on ceremonial forms, and the tithing of ecclesiastical mint, anise and cummin?

In time past we may have been impelled by secondary motives to emphasize matters of secondary importance. But in the years before us we cannot squander our strength on minor differences when facing major perils. There can be no longer any excuse for the overlapping of churches in order to promote denominational prestige in American cities. There can be no excuse in coming years for sectarian competitions, so vividly condemned by our Master when he said: "Ye compass sea and land to make one proselyte." There can be no excuse for the prolongation of old disputes whose mere vocabulary is unintelligible to our generation. Are we not often still presenting God to men in terms of oriental sovereignty, and presenting salvation as the procedure of a celestial court rather than the biological impartation of new life? While Jesus thought of God as Father, are we willing still to prolong the medieval conception of him as monarch or chief justice at the last assize? The theological vocabulary of the church in recent centuries would be not only superfluous but meaningless to our Lord and Master. Consubstantiation, jusification, adoption, effectual calling—these and a score of other theological conceptions mean nothing to the twentieth century, as they happily meant nothing to the Man of Nazareth. Forensic conceptions, political analogies, law in the sense of statute rather than of inevitable moral sequence—these ideas have carried us far from the original gospel and far from a sympathetic approach to our own generation. A multitude of modern "Lives of Christ" are now calling us back to the spirit of those who first cried out, "Sir, we would see Jesus!" But it was often impossible to see him in the nineteenth century because theological conceptions of which he never heard and sectarian barriers which he would never have tolerated have shut him from our sight.

Meanwhile all Christendom is facing an open defiance of Christian faith and Christian ethics. In Russia, with its population of 185 millions, not only is religion officially styled "the opium of the people" but the profession of atheism is made a condition for holding every public office, and Leningrad has established the first atheistic university known to history. Russia's atheism is the natural reaction from the Greek Orthodoxy which for centuries has made primary in religion the formulas and ceremonies of which Jesus never heard. In America faith in a personal God is quietly assumed by many popular writers in science and philosophy to be wholly out of date, while we go on discussing forms of liturgy, modes of baptism, the use of incense, and the correct time of day for receiving the sacrament. The ceremonial element in religion doubtless answers to a deep need in human nature. But the church that puts that at the forefront of its proclamation must be classed with the college which emphasizes football at the expense of education. Still above all our ecclesiastical rigidities sounds the prophetic cry: "What doth the Lord thy God require of thee, but to do justly, to love mercy and to walk humbly with thy God?"

What then do we propose to do, that in the future we may put first things first?

1. Hereafter all truly Christian churches can invite the interchange of members, the interchange of leaders, and the exchange of ideas. Of the early church we read: "They had all things common." That may refer chiefly to property; but the communism we now need is mainly a common possession of personalities and ideals. St. Francis of Assisi belongs to my church as truly as Charles H. Spurgeon; John Wesley and Dwight L. Moody are included in any church to which I could possibly belong. When I was a student long ago in the theological seminary the one

preacher I "sat under"—pathetic phrase!—more than all others was Phillips Brooks. When he stood up in that great Boston pulpit on Sunday afternoons and faced a congregation from every denomination under heaven, it was not the beauty of architecture or liturgy that held us enthralled, not that he presented a new creed for our assent or a new ceremonial to perform; but that he came forth from the presence chamber of God, he lifted us high above our petty divisions, he made us forget all the secondary commandments of men while he echoed his Master in crying: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

The true prophets of God belong to all churches and should be heard in them all. The persistent exchange of pulpits and of members, of methods and ideas will do much to lift us out of parochialism and party spirit. No longer then will one church say: "I am of Paul," and another: "I of Apollos"; no longer will one be called Presbyterian and another Episcopalian, but all will be called Christian.

And this will mean frequent consultation and constant coöperation. We shall plan to take a city for Christ and not to expound denominational tenets to indifferent or hostile multitudes. Each existing denomination has some hard-won values that can be poured into the treasury of the Christian church that is to be. The Methodist rightly insists that heart as well as head is concerned in any vital change of personality. The Congregationalist will never cease to affirm the equality of all believers in the sight of God. The Baptist will forever remind us of the value of Christian experience and protest against the idea of magic in ceremonial. The Quakers, or Friends, are steadily reminding our hurried life of the need of meditation and communion with the Unseen. The Episcopalian will, we hope, continue to preach not only the beauty of holiness, but the need of continuity, stability and order in the growth of the church; and the Presbyterian will always urge the mind's love of God and the need of intellectual grasp on the enduring truths that underlie the Christian faith. But the moment any one of these groups attempts to de-church the others and to exclude from pew or pulpit the prophets across the way, or fails to receive those who have plainly been received by Christ, that group, however it may defend itself by isolated text or perverted history, has parted company with its Lord. And when any denominational newspaper occupies itself chiefly in building sectarian fences and promoting sectarian appeals, it is—let us put it very mildly—it is, unwittingly but effectively, voicing the spirit of Antichrist.

In such attempts to promote unity of ideal and purpose and action we shall find vast support in the chief social and spiritual and international movements of our generation. The meeting of the premier of Great Britain and the president of the United States to discuss coöperative efforts for international peace follows the establishment of the World Court, the signing of the Pact of Peace, and precedes the five-power naval conference to be held in January. Modern business finds itself, in the age of superpower and manufacture on a vast scale, driven to all kinds of mergers and combinations and coöperative schemes which extend from ocean to ocean. Modern inventive skill is devoted chiefly to swift transportation of men or materials, or to making men audible and visible to one another. But the closer men come physically the more awful the tragedy, unless they approach in understanding and sympathy. Our inventions will ruin us unless religion uses these devices to proclaim a Christianity as universal as science, a brotherhood as real as any merger the world has yet seen.

Science itself is at last coming to the aid of religion, and in the most thoughtful minds the old antagonism is vanishing. While Einstein is resolving space into a kind of time, Millikan and Eddington are telling us that matter is really more symbol than reality and that it is the material, not the spiritual, domain that is a shadow-world. In such an age as this the churches that want unity can find it and will find it in the near future.

> May I in closing quote from the yearbook of one church—it happens to be called Baptist—within twenty miles of New York City? The first page in that yearbook contains no names of any officers or members, but is entitled "Objectives." The first simple but thrilling statement is as follows: The platform which this church has adopted is sufficiently broad so that anyone who is willing to accept Jesus' way of life may stand upon it. The times require a church that devotes its efforts primarily to the promotion of the ideals of Jesus in private and public life. Creeds, interpretations and ceremonies we leave to the conscience and judgment of the individual. The sole requirement for membership in the organization is the whole-hearted acceptance of this aim and a sincere desire to further it. . . . We stand for the widest possible coöperation and Christian fellowship beyond the boundaries of denominational divisions.

In my childhood any American church making such a statement would have been disfellowshipped and ostracized. To-day all our more thoughtful and Christlike churches are moving, slowly or rapidly, toward that contribution to the unity of the spirit in the bond of peace. They are realizing in the realm of faith the dream of George Washington in the realm of statesmanship: "It is to be hoped that all distinctions of colonies will be laid aside, so that one and the same spirit may animate the whole."

THE CALL OF THE FUTURE FOR A UNITED CHURCH

By Mr. Stanley High, New York City

There are, it seems to me, two facts which characterize the present widespread movement toward church unity.

In the first place, that movement is rapidly passing out to the "Be it resolved" period. From time immemorial, no ecclesiastical gathering felt that it had quite done its duty by God and the amenities unless it passed some well-rounded resolutions on the subject of this conference. No one believed there would be anything done about it. And for a long time nothing was. In fact the very ease with which these resolutions passed indicated the unanimity with which the resolvers believed that nothing would be done about it.

If you had raised any questions, in that period, the answer would have been eminently pious—but the piety would have had a hook in it. That is, you probably would have been told, "The time is not yet ripe." That's the conventional phrase of folks who are forced to admit that there's something wrong with the status quo but are determined to prevent anything happening to change it. Now the times seem fast to be ripening. That's a great gain. But it is also a great embarrassment.

And it's that embarrassment that constitutes the second fact which seems to characterize this church union movement. With so many influential people bent upon definite action we're beginning to discover just who the friends of real union are and what are the actual obstacles that confront it. In other words, a lot of the folks are being smoked out. Lately we've had trotted out for our discouragement a whole assortment of creedal and ecclesiastical antiquities. They've been dusted off and repaired and set before us as reasons why we can't unite. And this parade is a tribute, on the one hand, to the vitality of the church union movement and, on the other hand, an indication that they are really futilities which divide us. This, too, is a great gain.

There are two points of view from which I should like to consider the call of the future for a united church. The first is that of the foreign mission field. For at least a century we of the West have prayed that God would raise up leaders on the mission field. For some time now God has been doing just that. And we're embarrassed. We are not quite sure that we want their leadership. And one place on which these leaders are particularly emphatic and on which, in some denominations at least, we are most dubious of the leadership, is that of church unity.

This, of course, places a great burden upon our consecration. It places an especially great burden upon Anglo-Saxons who have always found it difficult to be interested in something they couldn't run. But that, certainly, is the call of the future: to give our support to the Christian communities of the mission field and at the same time to give them the freedom to unite these communities into one communion. In fact, unless we desire to see a repetition of our own weaknesses, we could do no better than to insist that a united church on the mission field is the *sine qua non* of our continued backing. The mission field, therefore, is the first call to a united church.

The second—and even more insistent—call to a united church is from our youth.

There is hardly any doubt that the hold of the church on youth is slipping. Youth may be—I believe are—interested in religion. They are certainly not interested in denominationalism. In fact it seems to be a general impression among young people that the church to-day represents a trifle-Christianity. I do not wish to discuss the rightness or the wrongness of that appraisal. But I do wish to point out that the fact of our disunion is generally accepted as the most perfect symbol of trifling.

I have attended many Christian youth conferences since the war. All of them passed resolutions on the subject of church unity. In fact they generally began their deliberations by such action. It seemed to be the opinion that they couldn't go on to other matters until they'd cleared their conscience on this. I do not believe that a united church would immediately rewin the allegiance of our younger generation. But I do believe it would deprive a good many scoffers of their most pertinent argument and open a way that now is closed to the loyalties of young people.

CLOSING REMARKS

The Chairman. It is gratifying to know, as we come to the close of this conference, that all of the speakers who have been announced for special addresses have appeared, and that there are people here from twenty-five states and

Canada who have come long distances at their own expense to talk over these things that have weighed so heavily upon their hearts.

REV. MORRIS H. TURK, Portland, Me. I wish to voice my conviction that there ought to be, before too long, another meeting of this kind of a group. I trust the continuation committee will provide for such another meeting.

MRS. PETER AINSLIE, Baltimore, Md. I think there is in all our hearts a deep desire to express to St. George's Church, its rector, its wardens, and its vestry, our deep appreciation of their generous hospitality, and our delight in the quality of spirit and fellowship which has been released here through their courtesies, and I voice this as a recommendation, asking that we rise in passing it.

(Upon the motion, as seconded, being duly put by the Chairman, it was declared unanimously carried by a rising vote.)

REV. J. A. MACCALLUM, Philadelphia, Pa. I would like to call for a rising vote of thanks to our chairman, in appreciation for his work in arranging for this great conference.

(Upon the motion being duly seconded it was unanimously carried by a rising vote.)

THE CHAIRMAN. Well, I haven't done very much. You have done most of it. We would not have had this conference without the hosts of men and women who have stood back of it so heartily, and although I have been doing some of the jobs along the way you have made it possible.

My brethren, this has been a delightful time we have had here together. It has been a very remarkable meeting. The spirit of it has been extraordinary. The thought has been adventurous and prophetic. We must look to God that what has had a beginning may go forward with its healing power in the church of our Lord.

THE CELEBRATION OF THE LORD'S SUPPER IN THE CHAPEL OF UNION THEOLOGICAL SEMINARY BEING THE CLOSING SESSION OF THE CONFERENCE

By Rev. S. D. Chown, Toronto, Canada

The announcement was a matter of great public interest that the Christian Unity League would observe in the city of New York, and in the St. George's Protestant Episcopal Church, the celebration of the Lord's supper on Friday, November the 15th, as the spiritual climax of a very important conference upon that theme.

Rev. Henry Sloane Coffin, president of Union Theological Seminary, himself a Presbyterian minister of high standing, had been chosen to be the chief celebrant. He was to be assisted by Dr. Norwood, rector of St. Bartholomew's Protestant Episcopal Church, New York, Dr. Reiland, rector of St. George's Protestant Episcopal Church, New York, and Dr. McMullen, a distinguished minister of the Methodist Episcopal communion, New York.

The ecclesiastical lawyers who had been consulted agreed that the proposal involved nothing contrary to canonical law. Therefore it was not believed by the promoters of the League that any occasion for interference would arise. Only after Dr. Coffin was thus assured that the best legal minds in the diocese had certified to the correctness of the procedure would he agree to officiate.

The bishop of the diocese of New York, however, in a letter addressed to the rector, church wardens and vestrymen of St. George's Church, advised them in advance of the occasion that the action they were proposing would be a violation of their obligations as members and officers of the church; and officially admonished them not to carry out their plan. The action of the bishop could not be construed otherwise than the issuance of a challenge to the full ministerial standing of Dr. Coffin, that he was lacking in valid Episcopal ordination.

The promoters of the Unity conference immediately and quietly decided to accept the situation, and abandoned the idea of observing the holy sacrament in St. George's Church. They accepted an invitation to transfer it to the chapel of Union Theological Seminary.

The celebration of the eucharist in the magnificent chapel of Union Seminary was most impressive. The communion table was covered with rich white material which hung down its sides and was lettered in gold, "This do in remembrance of me."

The processional hymn chosen was Charles Wesley's,

Love divine, all loves excelling;
Joy of heaven to earth come down.

The opening part of the service was read and the prayer offered by Dr. McMullen. President Coffin recited a number of selections from the Scriptures, well chosen for their special vitality, sublimity and appropriateness; and then consecrated the bread of the communion. This was passed by Dr. Norwood, rector of St. Bartholomew's Church, New York, and by Dr. Coffin to the large congregation in which many denominations were represented; while Dr. McMullen and Dr. Reiland performed the same service for the choir of St. George's Church, which was participating in the observance.

Dr. Norwood consecrated the wine, which in turn was passed by the same clergyman and according to the same order.

Then followed the singing of

Jesus, thou joy of loving hearts,
Thou Fount of life, Thou Light of men;
From the best bliss that earth imparts
We turn unfilled to Thee again.

We taste Thee, O Thou living bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill.

Dr. Reiland brought the service to a close.

The recessional hymn selected was very appropriate to this remarkable and already historic occasion.

Through the night of doubt and sorrow,
Onward goes the pilgrim band;
Singing songs of expectation,
Marching to the promised land.

Clear before us, through the darkness,
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night.

One the object of our journey,
One the faith that never tires;
One the earnest looking forward,
One the faith which God inspires.

The large choir in their white surplices seemed to catch in full the spirit of the occasion. They marched and sang as crusaders of a great cause.

The writer has never attended a more impressive communion service, except it be the one observed at the inauguration of the United Church of Canada on June 10, 1925, when about eight thousand persons united in the sacramental service and pledged their fellowship to each other in that great consummation of organic union.

This communion service of the Christian Unity League possessed this further distinction, also, that many more denominations were represented than at the above United Church celebration, and that probably most of those present had signed "the Pact of Reconciliation" which pledged them to promote, as far as possible, in all their spiritual fellowships the practice of equality of all Christians before God; so that no Christian should be excluded from membership in their churches, nor from participation in the communion of the Lord's supper, and that no minister should be denied freedom to any pulpit by reason of a difference in forms of ordination. It pledged also to be brethren one to another in the name of Jesus Christ our Lord and Savior.

Let us hope and pray that by an overruling Providence this event may be the beginning of the end of a cycle and the dawn of a new epoch. O, that the church of my fathers, which I respect and venerate, and which in all things I would like to take pride, would cast aside a dogma which trammels her so terribly, and prompts some of her clergy to take a more consciously and ostentatiously "sectarian" stand than the "sects" themselves, from which they hold aloof; or to grant them, when they are upon speaking terms with them, so anemic a degree of fellowship that it is ineffectual in any large way, in promoting the general good of the Church of Christ.

It all emphasizes the need for the Christian Unity League to go on with its program in the hope that the mother church of so many of us may at length decide to enter upon the heritage of love and progress which might be hers to-day for the taking.

The Christian Unity League has come at an opportune time. The dawn of a new day is here. A succession of such strokes might even accelerate the coming of the consummation for which its members hope and pray.

APPENDIX

THE CHRISTIAN UNITY LEAGUE'S INVITATION TO THE NEW YORK CONFERENCE AT ST. GEORGE'S PROTESTANT EPISCOPAL CHURCH, NEW YORK CITY, NOVEMBER 13-15, 1929

More than a thousand persons were invited to become members of the League and participate in the Conference, but if anyone felt that he could not sign the Pact of Reconciliation, he was still free to attend all the sessions of the Conference. The committee on invitation was as follows:

PETER AINSLIE
Minister Christian Temple and Editor *The Christian Union Quarterly,* Baltimore, Md.

WILL W. ALEXANDER
Director Commission on Interracial Co-operation, Atlanta, Ga.

EDWARD SCRIBNER AMES
Professor in the University of Chicago and Minister University Church of Disciples of Christ, Chicago

WILLIAM F. ANDERSON
Bishop Methodist Episcopal Church, Boston, Mass.

ROBERT A. ASHWORTH
Minister Baptist Church of the Redeemer, Yonkers, N. Y.

GAIUS GLENN ATKINS
Professor in Auburn Theological Seminary, Auburn, N. Y.

HENRY PEARCE ATKINS
Executive Secretary Federation of Churches, Cincinnati, Ohio

HENRY A. ATKINSON
General Secretary Church Peace Union and General Secretary Stockholm Conference Continuation Committee, New York

ROGER W. BABSON
Founder Babson Statistical Organization, Wellesley Hills, Mass.

Robert Bagnell
Minister Grace Methodist Episcopal Church, Harrisburg, Pa.

Joab H. Banton
District Attorney for New York City, New York

Clarence A. Barbour
President Brown University, Providence, R. I.

G. D. Batdorf
Bishop United Brethren Church, Harrisburg, Pa.

W. B. Beauchamp
Bishop Methodist Episcopal Church, South, Atlanta, Ga.

Nolan R. Best
Executive Secretary Federation of Churches, Baltimore, Md.

Hugh Black
Professor in Union Theological Seminary, New York

Edward Bleakney
Pastor Mount Lebanon Baptist Church, Pittsburgh, Pa.

H. M. Du Bose
Bishop Methodist Episcopal Church, South, Nashville, Tenn.

Arthur J. Brown
Board of Foreign Missions of the Presbyterian Church in the U. S. A., New York

Charles R. Brown
Yale Divinity School, New Haven, Conn.

George W. Brown
Professor in Kennedy School of Missions, Hartford, Conn.

Edmund B. Chaffee
Director Labor Temple, New York

Samuel D. Chown
United Church of Canada, Toronto, Canada

Lucius C. Clark
Chancellor American University, Washington, D. C.

S. J. Duncan-Clark
Editor Chicago *Evening Post,* Chicago

Henry S. Coffin
President Union Theological Seminary, New York

George W. Coleman
Chairman Ford Hall Forum and Former President Northern Baptist Convention, Babson Park, Mass.

W. K. Cooper
General Secretary Y. M. C. A., Washington, D. C.

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President Chicago Theological Seminary, Chicago

William Horace Day
The United Church, Bridgeport, Conn.

Charles E. Diehl
President Southwestern College, Memphis, Tenn.

Lloyd C. Douglas
Minister St. James United Church, Montreal, Canada

H. L. Elderdice
President Westminster Theological Seminary, Westminster, Md.

Charles R. Erdman
Professor in Princeton Theological Seminary and Former Moderator General Assembly of the Presbyterian Church, U. S. A., Princeton, N. J.

John Ray Ewers
Minister East End Christian Church, Pittsburgh, Pa.

W. H. P. Faunce
President Emeritus Brown University, Providence, R. I.

Charles W. Flint
Chancellor Syracuse University, Syracuse, N. Y.

Harry Emerson Fosdick
Professor in Union Theological Seminary and Pastor Riverside Church, New York

Charles W. Gilkey
Dean of the Chapel, University of Chicago, Chicago

W. A. Harper
President Elon College, N. C.

Frederick Brown Harris
Pastor Foundry Methodist Episcopal Church, Washington, D. C.

Lewis O. Hartman
Editor *Zion's Herald,* Boston, Mass.

EVERETT E. HERRICK
President Newton Theological Seminary, Newton, Mass.

JOHN GRIER HIBBEN
President Princeton University, Princeton, N. J.

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Minister Second Presbyterian Church, Richmond, Va.

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Minister First Presbyterian Church, Baltimore, Md.

P. E. HOLDCRAFT
Minister Third United Brethren Church, Baltimore, Md.

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Pastor St. John's Methodist Episcopal Church, South, St. Louis, Mo.

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President Christian Union Quarterly Corporation, North Canton, O.

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ROY M. HOUGHTON
Pastor Congregational Church of the Redeemer, New Haven, Conn.

FINIS S. IDLEMAN
Minister Central Church of Disciples, New York

CHARLES E. JEFFERSON
Minister Broadway Tabernacle Church, New York

BURRIS JENKINS
Minister Linwood Church, Kansas City

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M. ASHBY JONES
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President Wesleyan University, Middletown, Conn.

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Bishop Methodist Episcopal Church, New York

JOHN H. MACCRACKEN
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Pastor Park Ave. Church, Disciples of Christ, East Orange, N. J.

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Minister Ginter Park Presbyterian Church, Richmond, Va.

ROBERT A. MAGILL
Rector Protestant Episcopal Church, Gloucester, Va.

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President Boston University, Boston, Mass.

SHAILER MATHEWS
Dean Divinity School, University of Chicago, Chicago

John Howard Melish
Rector Protestant Episcopal Church of The Holy Trinity, Brooklyn, N. Y.

William P. Merrill
Minister Brick Presbyterian Church, New York

Charles L. Mead
Bishop Methodist Episcopal Church, Denver, Col.

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Judge of District Court, Des Moines, Iowa

Carl E. Milliken
President American Baptist Foreign Mission Society, Portland, Maine

Arthur J. Moore
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Robert Hastings Nichols
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Robert Norwood
Rector St. Bartholomew's Protestant Episcopal Church, New York

Edward L. Parsons
Bishop Protestant Episcopal Church, San Francisco, Calif.

C. Wallace Petty
Pastor First Baptist Church, Pittsburgh, Pa.

Harold C. Phillips
Pastor First Baptist Church, Cleveland, Ohio

George P. Pidgeon
Minister Bloor St. United Church, Toronto, Canada

Daniel A. Poling

Editor *The Christian Herald,* and President International Society of Christian Endeavor, New York

Rockwell Harmon Potter

Dean Hartford Theological Seminary, Hartford, Conn.

Noble C. Powell

Rector St. Paul's Protestant Episcopal Church, University of Virginia, University, Va.

Richard Campbell Raines

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Carl C. Rasmussen

Pastor Messiah Lutheran Church, Harrisburg, Pa.

Harry Lathrop Reed

President Auburn Theological Seminary, Auburn, N. Y.

Karl Reiland

Rector St. George's Protestant Episcopal Church, New York

George W. Richards

President Theological Seminary of the Reformed Church, Lancaster, Pa.

Richard Roberts

Minister Sherbourne Church, Toronto, Canada.

Ivan Murray Rose

Minister First Baptist Church, Philadelphia, Pa.

Frank K. Sanders

Chairman Commission on Interchurch Relations of the Congregational Churches, Rockport, Mass.

George Scholl

16 years General Secretary Foreign Mission Board Lutheran Church, Baltimore, Md.

Charles E. Shaeffer

President General Synod and Secretary Board of Home Missions Reformed Church in U. S., Philadelphia, Pa.

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W. A. STANBURY
Pastor Duke Memorial Methodist Episcopal Church, South Durham, N. C.

WILSON R. STEARLY
Bishop Protestant Episcopal Church, Newark, N. J.

EDWARD A. STEINER
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JAMES M. STIFLER
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A. C. TEBEAU
Rector Monumental Protestant Episcopal Church, Richmond, Va.

ERNEST THOMPSON
Minister First Presbyterian Church, Charleston, W. Va.

W. O. THOMPSON
President Emeritus Ohio State University, Columbus, Ohio

NORRIS L. TIBBETTS
Minister Hyde Park Baptist Church, Chicago

ERNEST F. TITTLE
Minister First Methodist Episcopal Church, Evanston, Ill.

BEVERLEY D. TUCKER, JR.
Rector St. Paul's Protestant Episcopal Church, Richmond, Va.

MORRIS H. TURK
Minister Williston Congregational Church, Portland, Maine

HENRY H. TWEEDY
Professor in Yale Divinity School, New Haven, Conn.

JAMES I. VANCE
Minister First Presbyterian Church, Nashville, Tenn.

W. D. WEATHERFORD
President Y. M. C. A. College, Vanderbilt University, Nashville, Tenn.

LUTHER A. WEIGLE
Dean Divinity School, Yale University, New Haven, Conn.

ROBERT RUSSELL WICKS
Dean of the Chapel, Princeton University, Princeton, N. J.

WILLIAM ALLEN WILBUR
Provost George Washington University, Washington, D. C.

HERBERT L. WILLETT
Professor in the University of Chicago, Chicago

LEWIS C. WILLIAMS
Member Board of Visitors University of Virginia and Member of Executive Committee Episcopal Diocese, Richmond, Va.

ALEXANDER C. ZABRISKIE
Professor in Virginia Theological Seminary, Alexandria, Va.

PROGRAM OF THE NEW YORK CONFERENCE OF THE CHRISTIAN UNITY LEAGUE

St. George's Church
Stuyvesant Square and 16th Street
New York City

Wednesday, November 13, 1929

4:00 p.m. Prayer Service in St. George's Church conducted by Rev. Peter Ainslie, Baltimore, Md. The doors close at 4:10; the service closes at 5 o'clock. All members of the League are invited.

5:10 p.m. Meeting of the Committee on Message in the Auditorium, Rev. Ernest F. Tittle, Chicago, chairman. The list of the members of this Committee is found on another page.

8:00 p.m. Devotional Period conducted by Rev. William Hiram Foulkes, Newark, N. J.

"Greetings from St. George's Church to the Christian Unity League," Rev. Karl Reiland, New York.

"The Need of a United Christendom," Mr. Robert Fulton Cutting, New York.

"What a United Church Can Do That a Divided Church Cannot Do," Rev. W. Beatty Jennings, Philadelphia.

Prayer and Benediction.

Thursday, November 14, 1929

10:00 a.m. Devotional Period conducted by Rev. Finis S. Idleman, New York.

"How Much Christian Unity Do We Now Have?" Rev. Beverley D. Tucker, Jr., Richmond, Va.

Discussion opened by Rev. J. S. Ladd Thomas, Philadelphia.

11:25 A.M. "Recent Evidences of Growth Toward Christian Unity," Rev. J. W. Woodside, Ottawa, Canada.

Discussion opened by Rev. S. D. Chown, Toronto, and Rev. T. Albert Moore, Toronto. Presentation of the union plans between Congregationalists and Christians by Rev. C. E. Burton, New York, and Rev. W. H. Hainer, Irvington, N. J.

12:30 P.M. Prayer and Benediction.

2:30 P.M. Devotional Period conducted by Rev. Ralph W. Sockman, New York.

"The End of a Cycle in Protestantism," Rev. Charles Clayton Morrison, Chicago.

Discussion opened by Rev. Philip S. Bird, Cleveland, Ohio.

4:15 P.M. Presentation of the Report of the Committee on Message.

4:30 P.M. "A Survey of the Day's Thinking" by Rev. Robert Norwood, New York, closing with Prayer and Benediction.

8:00 P.M. Devotional Period conducted by Rev. Morris H. Turk, Portland, Me.

"Possibilities of Attaining Christian Unity," President Daniel L. Marsh, Boston, Mass.

"What Would Be the Attitude of Jesus Toward a Divided Church?" Rev. Charles E. Jefferson, New York.

Prayer and Benediction.

FRIDAY, NOVEMBER 15, 1929

10:00 A.M. Devotional Period conducted by Rev. J. A. MacCallum, Philadelphia.

10:00 A.M. Discussion on the Message, opened by Dr. J. A. Jacobs, Chicago.

12:30 P.M. Prayer and Benediction, by Dr. W. A. Harper, Elon College, N. C.

2:30 P.M. Devotional Period conducted by Rev. Lloyd C. Douglas, Montreal, Canada.
"Shall We Continue Our Emphasis on Orthodoxy and Conformity Rather Than on Purposes and Objectives?" President George W. Richards, Lancaster, Pa.
Discussion opened by Rev. Frank K. Sanders, Rockport, Massachusetts.
Discussion closed by Rev. John Ray Ewers, Pittsburgh.
"Our Obligation to the Future to Hasten a United Christendom," Dr. W. H. P. Faunce, Providence, R. I.
"The Call of the Future for a United Church," Mr. Stanley High, New York.
Prayer and Benediction, by Rev. Alfred Nevin Sayers, Lansdale, Pa.

8:00 P.M. Celebration of the Lord's Supper, President Henry S. Coffin, New York, celebrant, assisted Rev. Robert Norwood, Rev. Karl Reiland and Rev. Wallace MacMullen.
Prayer and Benediction.

THE CONTINUATION COMMITTEE of the CHRISTIAN UNITY LEAGUE

Rev. Peter Ainslie, Chairman
Baltimore, Md.

Dr. Edward S. Ames
Chicago

Rev. Philip S. Bird
Cleveland, O.

Rev. Robert Bagnell
Harrisburg, Pa.

Rev. Edward Blakney
Pittsburgh, Pa.

Dr. John Wright Buckham
Berkeley, Calif.

Rev. A. Brown Caldwell
Baltimore, Md.

Rev. Wilbur L. Caswell
Yonkers, N. Y.

Rev. Edmund B. Chaffee
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Miss Helen P. Chandlee
Baltimore, Md.

Rev. S. D. Chown
Toronto, Canada

Geo. W. Coleman
Babson Park, Mass.

W. K. Cooper
Washington, D. C.

Rev. W. Steuart Cramer
Lancaster, Pa.

Rev. Lloyd C. Douglas
Montreal, Canada

Pres. Milton G. Evans
Chester, Pa.

Rev. John Ray Ewers
Pittsburgh, Pa.

Chancellor Chas. W. Flint
Syracuse, N. Y.

Dr. Harry Emerson Fosdick
New York

Rev. W. H. Foulkes
Newark, N. J.

Dean Charles W. Gilkey
Chicago

Pres. W. A. Harper
Elon College, N. C.

Rev. Frederick Brown Harris
Washington, D. C.

Dr. L. O. Hartman
Boston, Mass.

Pres. John Grier Hibben
Princeton, N. J.

Stanley High
New York

W. H. Hoover
North Canton, O.

Rev. Paul E. Holdcraft
Hagerstown, Md.

Pres. Hamilton Holt
Winter Park, Fla.

Rev. Lynn Harold Hough
Montreal, Canada

Rev. Hugh L. Hodge
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Rev. Ivan Lee Holt
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Mrs. John Henry Hammond
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Rev. Oliver Huckel
Greenwich, Conn.

Rev. Finis E. Idleman
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Philadelphia, Pa.

Dr. John H. MacCracken
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Rev. Wallace MacMullen
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Pres. Daniel L. Marsh
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Rev. John Howard Melish
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Rev. William P. Merrill
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Dr. Edwin Knox Mitchell
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Rev. T. Albert Moore
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Rev. W. L. Mudge
Harrisburg, Pa.

Dr. Reinhold Neibuhr
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Rev. Robert Norwood
New York

Rev. Thomas F. Opie
Burlington, N. C.

Bishop Edward L. Parsons
San Francisco, Calif.

Dr. Francis G. Peabody
Cambridge, Mass.

Rev. Harold C. Phillips
Cleveland, O.

Rev. George C. Pidgeon
Toronto, Canada

Rev. Richard C. Raines
Providence, R. I.

Rev. Carl C. Rasmussen
Harrisburg, Pa.

Pres. H. L. Reed
Auburn, N. Y.

Rev. Karl Reiland
New York

Pres. G. W. Richards
Lancaster, Pa.

Rev. Ivan Murray Rose
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Dr. Frank K. Sanders
Rockport, Mass.

Dr. J. M. Shaw
Kingston, Canada

Dr. Guy Emery Shipler
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Rev. Joseph R. Sizoo
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Rev. George Stewart
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Rev. Norris L. Tibbetts
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Rev. Ernest F. Tittle
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Rev. J. S. Ladd Thomas
Philadelphia, Pa.

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Richmond, Va.

Pres. Charles J. Turck
Danville, Ky.

Rev. Morris H. Turk
Portland, Me.

Rev. James I. Vance
Nashville, Tenn.

Dean Robert R. Wicks
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Dean Luther A. Weigle
New Haven, Conn.

Dr. Herbert L. Willett
Kenilworth, Ill.

Rev. John W. Woodside
Ottawa, Canada

Pres. Mary L. Woolley
South Hadley, Mass.

All correspondence should be addressed to the Continuation Committee, 230 N. Fulton Ave., Baltimore, Md.

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